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"That which exists is one: sages call it variously
—*Rig-veda, I. 164-46.*

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THE
BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one: sages call it variously."

Rig-veda. I. 164–46.

VOL. XV.] OCTOBER. 1910. [No. 10.

VEDĀRTHASAṄGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 325.)

It may, however, be said (by the *advaitins*): "It is not maintained by us that language (or word) is the authoritative means of knowledge in relation to the attributeless and self-luminous Thing; because a self-established thing does not stand in need of any means of knowledge (other than itself to know it); (but we say) the attributes of being the *knower* and all other attributes which are super-imposed thereon are negatived (in relation to it) by all the words; and when all the attributes are so negatived the mere thing itself remains of itself in its own state unconditioned and self-luminous." It is replied that it is not so. By means of what word is that thing first denoted and has its attributes then negatived? If it be replied that it is by means of the word *consciousness* alone, then it is rejoined that even that (word) denotes a thing which is surely possessed of attributes, solely because it is pregnant with attributes presented in the form of the grammatical base and suffix (constituting that word). By means of the grammatical base thereof, namely, that *to be conscious of* (*a thing*) *that is*, *to know it*, a certain particular action (or transitive verb) having a subject and an object, and a certain particular characteristic capable of negativing the presence of any other action are made out; and by means of the suffix, the grammatical gender, number &c., (of the agent &c., of that action are made out). In the absence of this particular characteristic, even if it (*viz.* the Self) be self-established in itself it will not at all be established (for us); because to be self-established is predicated of consciousness by reason of its possessing the character of being the means of proving something else. If it be said that the whole of the essential nature of the *Brahman* is always exclusively self-luminous, then it is not possible for the properties of other things to be super-imposed on Him. Indeed, when the true nature of the rope is manifest to consciousness, the illusion of the falsely perceived snake, &c., therein are not superimposed on that (rope). It is for this very reason that the existence of an enveloping *avidyā* (or ignorance) is accepted by you (in relation to a part of the *Brahman* at least). And therefore the object of the knowledge enjoined in the *Śāstras* as capable of removing (ignorance) is the part of the *Brahman* concealed (by it). Otherwise, that (knowledge) would have no scope to remove (any ignorance at all). Indeed, the erroneous impression of the falsely perceived snake (in the rope) is stultified by means of the clear presentation to consciousness of the nature of the rope over and above the (serpent which forms the) basis of (that erroneous impression). If, however, it be held that only one attribute is denoted by the word (of scripture) in relation to that thing which is pure consciousness and that that is the attribute characterising the *Brahman*, then the *Brahman* becomes invested with all the characterising attributes predicated of Him in all the scriptures. Consequently, for those who follow the accepted criteria of truth, the attributeless thing-in-itself is not established by any of those criteria of truth.

Even in the case of the kind of perception known as *indefinite*, the thing (perceived) appears to be possessed of attributes. Otherwise, in the case of the kind of perception known as *definite*, it is not possible to perceive a thing as associated with the mode in which it was first apprehended to the effect that that (being formerly in *indefinite perception* perceived in outline) is this (same thing near at hand now). The generic properties of the *cow*, &c, are of the nature of the particular configuration of a thing, and therefore even at the time of the *indefinite* perception of it (at first), it is perceived in association with that particular configuration as being of a particular character. In the second and other perceptions, that very particular configuration is made out to be merely resident in many things. That the thing called 'mode,' which is the same as configuration, forms, by reason of its being found to exist in many things, the characterising attribute of those many things, is made out in the second and subsequent perceptions: therefore the second and subsequent perceptions are spoken of as being definite. For this same reason, the view that one and the same thing can have a two-fold contradictory nature as being differentiated and undifferentiated is set aside.

A configuration assumes the character of being a thing as a *mode* of the thing which is possessed of that configuration; soley because it is the mode (of that thing) it does not deserve to be a separately established entity (from that thing), and it is not also capable of a separate perception (from that thing), therefore, there is no establishment (of one and the same thing having a two-fold contradictory nature).

Moreover, those who uphold (the *Brahman* to be) an attributeless Entity say that in regard to that self-lufninous entity (viz. the *Brahman*) the attributes superimposed thereon are negatived by all words; and it has therefore to be pointed out by them what those words are; because from the scriptural passage—"modification is a mere name having its origin in speech, that it is all clay is alone the reality"—modifications and names merely are dependent on speech (or word). If it be said that this scriptural passage declares that that entity alone which is seen to be the (persisting) cause (of things) here, that alone is the reality, and that all else is unreal, it is replied that it is not appropriate to say so. The proposition that by knowing a certain One Thing all this (universe) becomes known was (here in the context) first enunciated, and then as he (Śvetaketu) thought that the knowledge of one thing through the knowledge of another thing was impossible, this illustrative example (of the clay) was, under such a circumstance, pointedly presented to him to show that if one and the same thing, in association with particular and altogether real conditions, such as that of effect &c., exists in various conditions and forms, when it is known in one (configuration), it is (known) to be identically the same although it may be associated with other configurations distinct from that (configuration). Here (in this scriptural passage) there is found no word that is negative of any particular attribute. In the expression 'having its origin in speech' (occurring in the passage under reference here) *in speech* means *in the practical transactions of life*, and *has its origin* means *is called into existence.* The name also of the clay while it exists in the form of a lump is different; its realisation in practice is also different; that very same clay while it exists in the forms of pots, of dishes, &c., has different names, and is differently realised in practice; nevertheless, everywhere (*i.e* in all conditions) it is one and the same substance clay that is dealt with in various conditions by various names and through various practical realisations in life. By means of the statement that this (clay) alone is real, the possibility of obtaining the knowledge of one thing through the knowledge of another thing is specially indicated, and there is no negation of anything (in the scriptural passage under notice) here. And this teaching has been already extensively dealt with above.

Again, if it be held that in the passage beginning with "by (hearing) which what is not heard becomes heard"—the unreality of all things other than the *Braman* is enunciated, then the illustrative example given in the passage beginning with 'just as, my dear child, by means of one lump of clay, &c,'– becomes short of the thing to be proved. If it be said that like (the unreality of) the sanke (falsely perceived) in the rope, the unrealiy of pots, of dishes, and of other modifications of the clay have not been established for the pupil Śvetaketu, either by any other accepted criteria of truth or by mere reasoning, and that therefore this (unreality) also is intended to be proved (by means of the above proposition), then to adopt that illustrative example commencing with the words 'just as' cannot appropriately take place. It may, however, be said, that in the passage—" existence alone (*sat eva*) my dear child, this was in the beginning (*idam-agre-āsit*), one only (*ekam eva*) without a second (*advitiyam*)," by means of the two emphasising and exclusively restrictive expressions *existence alone* and *one only*, and also by means of the expression 'without a second' it is taught that all attributes which are other than the *Sat* (or *Brahman*) and which are similar and dissimilar (to *Sat*) are negatived to exist. It is replied that it is not right to say so. By means of the illustrative example (here) it is first of all shown that through the knowledge in one condition of a thing, which is capable of existing in the two conditions of cause and effect, even the knowledge of that (thing) existing in another condition results through the identity of that thing (in that other condition), then in order to teach that causality of the *Brahman* in regard to all things which was before unknown to Śvetaketu, it (*viz.* the context here) is opened with the passage—" Existence alone, my dear child, this (was in the beginning) &c.,"—."This, in the beginning, (*Sat*) existence alone, was",—wherein the expression *in the beginning* denotes a particular time—teaches that the world which is denoted by the word *this* possesses an activity of the nature of attaining unto the condition of the *Sat* and possesses also the character of being a really existing substance. By means of the expression *one only* also, the losing in this (*Sat*) of all modifications of the world which are due to the variety of names and forms is declared, and thus, the causality of the *sat* (*Brahman*) becomes (thereby) declared in relation to this world.

(*To be continued*)

THE SEQUENCE OF HINDUISM.

In our religion, the history of our people lies written. It is a curious thing that here in the South, where social and religious forms have been least disturbed, there arises no great original mind, to disentangle and interpret them. Such a mind, moulded and informed by a passion for our country's past, would find that much of its taste lay in comparing and contrasting customs and developments in one part of India and another. We were a united empire under the Mauryas, three centuries before Christ, onwards. Again we were a definite poltical unity, under the Guptas, three centuries and more after Christ. This means that for about eight hundred years, a Hindu India was being organised, from Pataliputra as a centre. During the first part of this period, the influence of Buddhism lay strong upon us. After this, began the great Brahminical movements now embodied in Saivism, the Ramayana, and the Mahabharata.

We of the south are like a quiet creek upon whose shores the tides of each of these movements run up and up, in a long white line, creeping over the sands. And by the line of sea weed and shells they leave, we can tell how far they came, and what they brought.

The ritual in our temples represents Hinduism as it was in the ages of Buddhism, when the ceremonies of Budddist monasteries were at their grandest and most complex. Both this and that were derived from older Vedic elements, which may or may not have been as highly organised. In all probability, we in the Southern provinces, have inherited that type of faith and worship which prevailed, or tended to prevail, when the Gupta dignity rose to power, at Pataliputra, in the year 319 A. D. or when they invaded the South, under Samudra Gupta, about 340 A. D. About the middle of the seventh century, the political metropolis of India had shifted to Thaneswar, in the neighbourhood of Delhi and with it, to judge from subsequent events, it would seem that the ecclesiastical centre had also moved, to Kanauj, which appears in the eighth century to occupy the same position of Vedic sanctity and authority, that Benares now holds. From the beginning of the eighth century, until the opening of the thirteenth, Bengal enjoys a long period of independent self-development, under the royal powers of Gour and Rungpur. The Government of Rungpur, or North Bengal,—as befitted those who ruled over a scattered population of somewhat primitive ethnic character early identified itself with Buddhism. Gour—whose territories were filled with the higher-class population that had migrated into them from Magadha--occupied itself energetically on the other hand with the development of Hinduism and the organisation of the Hindu sacred year.

Later, there came a wave of Vaishnavism which emanating from Ramanuja in the south fell upon the whole of India, and created lives and works as dissimilar as that of Meera Bai in Rajputana, and the Ramayana of Tulsidas in the North-West Provinces, and was felt even in Maharashtra and the Punjab. It was this same Vaishnava impulse emanating from Ramanuja, that created the movement of Chaitanya in Bengal. But the long isolation and political independence of that province gave to its manifestation a peculiar character, which tends to obscure, at a first glance, its real inter-dependence upon all the rest of India.

From all this it follows that in order to arrive at the history of the formation of Hinduism, between the rise of the Guptas, and that of, say, the Mahratta Empire, we have first to eliminate all that belongs to mediaeval Vaishnavisim. After this, we have to compare what is left, as we find it in the rest of India,—notably in the South with the same thing as it appears in Bengal. Speaking roughly, the Hinduism of Bengal is post-eighth century and that of the rest of India, pre-eigth century. In the great *nexus* of extra-Bengal Hinduism, again, we shall find differences in local and provincial usage. Each one of these is traceable to the special circumstances of some special period. From the whole, we can glean an immense amount as to social conditions, prevalent conceptions, and popular history generally.

Thus India itself is the master document, which yields us the key to Indian history. The present is only to be understood, in the light of the past. And the comparison of province with province is the only method by which to build up the realisation, alike of the richness of our provincial developments, and the strength of our unity. Specialism in another direction, by comparing the ritual and festivals of the South, with those of Greece Babylon, and Egypt, in so far as these are known, might be expected to create a whole new branch of national history, again, by elucidating the ancient internationalism of India, and the nature of the old central culture, in which Europe shared, as the appanage of Asia.

The world about us is full of jewels. Where are the minds to recognise their value?

BHAGAVAD GITA—AN ESSAY.

(Continued from page 304.)

X

The fourth chapter and also the next one continue the same subject and afford further reasons why Karma Yôga is to be preferred.

Sixth Reason.

Karma Yôga has in itself the Gnana aspect. That is, while actually doing work, one must at the same time reflect in the mind the true nature of atma. Whoever thus sees atma—wisdom in an action is the wise among mankind. The following verses show how wisdom—aspect is tenable in Karma Yôga.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रह : ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्विषम् ॥
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥
ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतं ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

" Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a sage. "Having abandoned attachment to the firuit oi action, always content, nowhere seeking refuge, he is not doing anything, though doing actions.

"Hoping for or expecting naught, having controlled his mind and abandoned all greed, performing action by the body alone, he does not commit sin.

"Content with whatsoever he obtains without effort, free from the pairs of opposites, without envy balanced in success and failure, though acting he is not bound.

"Of one with attachment dead, harmonions with his thoughts established in wisdom, all actions, being for sacrifices, melt away.

"Brahman is the offering: Brahman the oblation; by Brahman is the oblation poured into the fire of Brahman Brahman verily shall be reached by him who always sees Brahman in action."

Karma, it should be remembered, is either motived action (विकर्म) or motiveless action (कर्म). It is the latter कर्म that admits of wisdom-aspect (अकर्म). These three words, कर्म, विकर्म, अकर्म should be carefully distinguished from one another.

Hence the Lord says :—

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

"Verily Karma (motiveless act) has to be understood; vikarma (motived act) has also to be understood and, akarma (wisdom), as well, has to be understood.
Intricate is the way of Karma."

Vikarma *i.e.*, motived act it is that the Gîta spurns as leading to endless births and deaths. But it eulogises motiveless act (Karma) as leading to wisdom (akarma).

सर्वं कर्माखिलं पार्थज्ञाने परिसमाप्यते ।

"All actions, without exception, culminate in wisdom."

When thus all actions, having been performed as sacrifices, culminate in wisdom, all the sins, committed, vanish. Two verses and a half describe how the sins of him whose action has culminated in wisdom vanish.

अपिचेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते

"Even though thou art the most sinful of all the sinful thou shalt verily cross all sin by the bark of wisdom.

"As kindled fire reduces fuel to ashes, Oh Arjuna, so does wisdom-fire reduce all actions to ashes.

"Verily, there exists here no purifier equal to wisdom."

Having thus shown how in Karma there is the wisdom-aspect, the varieties of Karma-Yoga the Lord proceeds to mention.

Some Yogins, devotees to action, perform only Sacrificial rites in devotion to the Gods; while others who know Brahman, the Absolute, sacrifice the self by the self in the fire of Brahman. Certain others offer hearing and other senses in the fire of restraint, i.e. control their senses. Others again regard it as a sacrifice to direct their senses only to the unforbidden objects of senses. Of others, some sacrifice by giving wealth, some by austerity, some by studying the Vedas, some by restraining the passages of prana and apana. All these are knowres of sacrifice whose sins are destroyed by such sacrifice. Work of some kind or other is essential, nay, indispensbale. For,

नायंलोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ।

"This world is not for the non-sacrificer; whence the other?—Oh the best of kurns."

Here the fourth chapter ends. But mention must be made of one digressive passage in this chapter about Avataras wherewith the chapter began. Sri Krishna desired to emphasize the necessity of Karma Yoga by declaring that it was taught to great men at the beginning of Manvantra. Arjuna pertinently asked the Lord how it could be possible in as much as Sri Krishna's birth was recent but the birth of Vivasvan was prior. Our Lord then proceeded to explain the anomalous anachronism and in so doing dilated, for the benefit of the world, upon the question of Avataras. The points in connection with the subject are : -

(1) Whether the Avataras of our Lord are like the Karma—determined births of men ?
(2) Whether the Avataras are real or illusory ?
(3) The times of the Avataras.
(4) The purpose of the Avataras.
(5) The nature of the body that is assumed

Let us consider these points one by one.

(1) Our Lord says :—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

"Unborn and of nature Imperishable and Lord of all beings, ruling over my own nature, I am born by my own Maya."

It is thus clear that Avataras are made of *free choice* while men's births are Karma—determined.

(2) The Lord's declaration—

बहूनि मे व्यतीतानि जन्मानि

"Many births have past for Me"—is an affirmation of the reality of Avataras.

(3) *Re* the times, the Lord says,

यदायदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

"Whenever there is a decay of religion, oh! Bharata, and an ascendancy of irreligion, then I manifest Myself."

(4) *Re* the purpose, the Lord says,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

"For the protection of the good, for the destruction of evil-doers, for the firm establishment of religion, I am born from age to age."

(5) *Re*, the body, no direct mention is made in the Gita but the following line points to the reason why God assumed the shapes of Mathsya, Koorma, Varaha and so forth.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

"In the way they (creatures of the world) resort to Me, in that way do I serve to them." At first, the age was silurian, only water animals (fish &c,) lived. Hence the Lord assumed the shape of Mathsya in order to serve water animals. Then appeared the land, and there were animals which lived both in land and water such as tortoises. Hence the Lord became a koorma and served them and other such creatures. Then came into existence Mammals suchas Elephants, pig &c. Hence the Varâha Avâtâr. Then man evolved himself out of beasts but yet retained many of the beastly qualities. Hence the avatar of man--beast, Narasimma. Then man began to crush down the beastly qualities and hence Vamana (symbol of man) crushed down Bali (symbol of beastly qualities). Again the beastly qualities gained the upper hand and the Kshatryas began to be a menace to the society. Hence Parasurama taught them, by fear, a lesson as to how they should conduct themselves. The experiment failed. So Sri Rama came and taught them the same lesson not by fear but by personal example. The cruelty only increased. Hence Sri Krishna destroyed the whole race of the Kshatriyas in the Eighteen Days' War (Mahabharata War).

From this account of avatars, it is evident that the Almighty served the creatures in that way in which they resorted to Him.

M. S. RAMASWAMI AIYAR, B.A., L.T.,

(*To be continued*)

PART II.

THE SPIRIT OF RELIGION

WITH SPECIAL REFERENCE TO

THE VEERA SAIVA FAITH

By C. V. Swaminatha Aiyar
(*Editor of the Viveka Chintamani*)

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" The spirit quickeneth and liveth for ever: it is the letter that killeth and dieth."—*Guruvāk.*

" மந்திரமாவது மாமருந்தாவதும்
தந்திரமாவதுந் தானங்களாவதும்
யந்திரமாவதுந் தூய்நெறியாவது
மெந்தை பிரான்ற னிணையடி தானே."

—திருமந்திரம்

In my last article on " the Spirit of Religion " I pointed out that the highest achievement in the field of Religion is the attainment of that Absolute Consciousness which could *realise* the Unity in the Trinity and realising it return to the world without being worldly,—that is to say, with the abiding Consciousness of the Reality (Mahāsthalam), which I described as " Unity in Trinity " and which the Vedanta describes as Sacchidananda, remaining unaffected by the Evolutionary modifications of the *Bhinna-Sakti* or Differentiated Spirit. I also explained by quoting a verse from *Sri Kumāra Devar* that the meaning of " *Anādi Guru* " and the eternal Teaching of *that Guru* which can be received only by way of *Dīksha* or " *touch of the Spirit* " of the Eternal

Teacher, is nothing more nor less than the eternal Unity in "*Linga-Anga-Sangamam*". which is the same as *Sat-Chit-Anandu*. or *Tat-tvam-Asi* of the Maha-Vākyas,

VII.

This Unity in Trinity is *Sivam*. This in the language of *Veera-Saivam* is Sthalam which means the "Abode of mergence",—"*That which is*" and in which everything else becomes merged.

In the *beginning* of Evolution (ஆதியில்) this Supreme Unity in Trinity resolves itself into *Lingam* and *Angam*. Now these two words require a moment of consideration from the point of view of the worshipper who worships Truth in spirit and truth. The Spirit of true Worship is represented by the *emanating* principle *Angam*, while the Truth worshipped is the *asylum* or *refuge* for the true worshipper and as such it is *Lingam* (from two roots meaning *mergence* and *emergence* or Involution and Evolution.) Now we have made our acquaintance with *three words* of supreme importance in the Spirtual Worship prescribed by the *Veera-Siva-Faith*. These are:—

(1) **Sthalam or Mahāsthalam**, the Supreme Unity in Trinity where all existence eternally abides merging itself in the *Sthalam* (eternal existence) which is the *Abode of Laya* or mergence of the universe.

(2) **Lingam or Linga-Sthalam,** the Law of Evolution and Involution, as distinguished from the Process itself which requires something to evolve and involve.

(3) **Angam or Anga-Sthalam,** this is that 'something' on which the Law of Evolution and Involution operates making the Power of the Law or *Sakti* manifest. It is the *Part* which underlieth the Law of Evolution and goeth to make up the *Whole*, It is the intelligent and intelligible *Unit* which goeth (manifest or unmanifest) to keep up the all-pervading *Unity* which is the Law of God.

Now let me recapitulate and make the meaning of these three symbols clearer to the reader, for on a clear comprehension of these symbols of *expression* as well as *impression*, depends his ability to follow the exposition of a grand system of *Realisation by Faith* which stands foremost as a complete and comprehensive system of realisation and thereby command the respect and attention of all other faiths, leading the **Way to Realisation,** by the scientific exposition of "the Power of Faith" to realise the Supreme Truth above every thing else. Such indeed is the Glory of the *Veera-Saiva Faith*, which no creed-bound soul can realise!

Sri Ramakrishna Paramahamsa the God-Man, who by his teachings of the Truth Absolute from the point of view of *Svānubhavam* (or practical realisation) has made the old bones of the valley shake with renewed life and re-established Faith, said:—"Once thou gettest Faith, thy work is done. ***Oh! there is nothing higher than Faith.***" Here in a nutshell is the basic principle of the *Veera-Saiva* Faith, the Faith *par excellence* that incites its followers to *dare* and *do,* and thus realise the Truth Absolute by the Power of Faith which is in them. If I am asked to sum up the teachings of the Veera-Saiva Faith and make a concentrated essence of the spirit of its teachings, I would say in one sentence: "Begin with **Faith (Sraddhā-Bhakti) that falterth not nor faileth and Dare to be Wise.**" "*Wisdom*" here means the ultimate realisation of Godhead in all its phases and as a **Whole.**

VIII.

So the *Veera-Saiva* begins with a longing for *Samādhi* (God-consciousness) which is neither *Savikalpa* nor *Nirvikalpa* but eternal and unchangeable under all circumstances. The only *fate of Man* that the *Veera-Saiva* knows and is taught by regular *Dikshā* or Religious Life of Discipline is that Man (real Man with the fire of Faith burning brightly in him) is fated to conquer circumstances and realise the Absolute Oneness of Godhead, which is best expressed by the phrase " One only without a second." He therefore begins with a prayer to his Ishta-Devatā (Ishta-lingam, he would call it), the "Star" of the Highest Heavens to which he has "hitched his wagon" by the Power of Faith that is in him, to grant him that Supreme God-Consciousness which lasts for ever through all charges, itself unchanging. And this Supreme God-Consciousness known as *Sahaja Samādhi* or *Sahaja-Nishtā* comes only to those who have passed through the earlier stages of God-Consciousness known as Savikalpa-samādhi and Nirvikalpa-samādhi and found them both not sufficiently permanent to satisfy the Soul for ever. The Veera-Saiva Faith counts as Man only he who has roused in him the all-consuming fire of Faith that faltereth not nor faileth. Such a man has become spiritual in thought, word and deed ; and all his actions are prompted by Faith and sustained by Hope and Love which are but developments of true Faith. But when doth true Faith appear in Man? Sri Kumāra Devar in his Sahaja-Nishtai already quoted says :—

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" பொதுவுறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி
அதுவிது வென்னுஞ் சித்த மமலமா யநித்த நித்தம்
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற
சதுரர்க ளிடத்திற் பாசந் தகர்ந்திடும் பத்தி தோன்றும்."

'" He who acting up to the injunction "*Dharmam Chara*" has attained to balance of judgment, and to balance of actions neutralising the effects of *Karma* ; has attained to such a perfect purification of the human mind which ever differentiates as to free it from the unhealthy influence of modifications ; who is able to discriminate for ever between the eternal verities or facts of existence (நித்தம்) from the phenomenal flow or modes of existence (அநித்தம்), and who in this state of eternal discrimination has renounced the desires of earth and heaven; in the case of such clever souls (who are men of real ability) the binding effect of thought and sense-consciousness will be destroyed and Faith Supreme in the Glory of Devotion true (Bhakti) will shine. Such clever souls who in sooth are *advanced Initiates* working undaunted to realise the Highest Truth with no lurking fear of its permanence in their heart of hearts, can alone aspire to tread the Path of *Veera-Saiva* to the Supreme Goal. The first human being to whom it was revealed by *Renuka* who came direct from the *Supreme*, was possessed of all these traits of character fully developed in him, for he was no less than *Agastya-Muni*, who was performing his austerities in the South at the Pothia-mountain. *Renuka*, the Revealer of *Veera-Saiva* who emanated as a Ray from the Light of Truth, went all the way from the north to the southernmost extremity in search of the only fit person to whom he could reveal the truths of *Veera-Saivam*. And like Janaka of old, Agastya in the course of conversation informed the celestial Rishi *Renuka* of the success he had achieved by the austerties of his Tapas, but the Highest Realisation still eluded his grasp and all his Tapas and all his learning could not help him realise That. Here I should point out that the *Lakshyārtham* (the Ideal meaning) of *Lingam* in the Veera-Saiva Faith is the same as that of the *Tat-padam* in the Vedanta *Maha-Vakya*, *Tat-tvam-Asi.*

Angam then has the same Lakshyārtham as the *Twam-padam ;* and *sangama* (the Union of the two) has the same Ideal meaning as the Lakshyārtham of *Asi-padam*. So *Linga-Anga-sangama* means the same thing as the Vedantic Maha Vakya *Tat-tvam-asi;* substitute for the word *Maha Vākya* the word *Mahāsthalam* and the Lakshyārtha of the *Mahavākya* "*Tattvamasi*" becomes the realisation in actual experience of *Mahāsthalam*.

IX.

The Path from Bhakti to Mahāsthalam now remains to be described. But before doing so we must give a table of the emanations of Spirit from the "One only without a second" which is ever at-one-with the Undifferentiating and indivisible Sakti ; both of which transcend the beginning of Evolution and so can only be described as *Anādi*. Here we should remind the reader of the Ideal-meaning of the words Lingam, Angam and Sthalam.

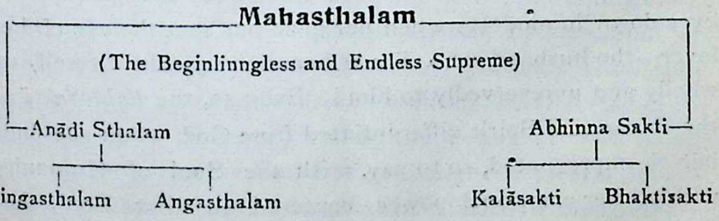
Lingam would stand for the Principle of mergence or the Principle worshipped which dissolves in itself the person (Angam) of the worshipper.

Angam would stand for the Upasaka or worshipper, who ever seeks to merge his personality in the Principle from which that personality emanated in the course of Evolution.

Sthalam is merely the abode of the Spirit wherefrom emerge the Principle and person forming the worshipped and the worshipper or *upāsya* and *upāsaka*.

Sakti is the emanating cause or evolving Principle of Energy which ever tends to manifest and create, as *Sthalam* ever tends to inolve and so merge the Sakti and its creations in itself.

Now we will mark how the Beginning and the Beginningless meet and merge in each other. We have,—



In the Mahasthalam both *Sthalam* and *Sakti—the abode* and *the abiding* are both undifferentiatingly one and as such beginningless and endless. This eternal abode and the eternally abiding (marked as Anadi-Sthalam and Abhinna Sakti) by the emerging Light of Polarity involved in them *appears* as differentiated into "*Siva Sakti*" or *Sthalam-Sakti.* The *Sivam* or *Sthalam* portion of it polarises itself again into *Linga* and *Anga* or worshipped and worshipper, (the Samashti and Vyashti Bhāva of the Vedanta). The *Sakti-portion* of it at the same time polarises itself into the effective and emotional or *Kalā-Sakti* and *Bhakti-Sakti.*

When the Faith that faltereth not nor faileth has by a series of *Dīkshas* or *Atma-Samskāras* developed into the Supreme Bhakti or the highest mode of Emotion towards God or Truth, it unites itself to, that is to say, manifests itself in the Worshipper (Vyashti Bhāva) who has now raised himself up to the Abiding-place or Angasthalam.* This union of Bhakti with the Son of Man or the Soul of Humanity has the power of so purifying the human mind as to lift it above the sphere of emotional Influence into the empyrean of the effective power known as *Kalā-Sakti,* the original Power of Differentiation which is the Cause of all creation! The realisation in actual experience of the Differentiating Power of *Kalā-Sakti* makes that creative Power of the Universe hang her head in modesty and yield herself up wholly to the enjoyment of the *Soul* that has realised its influence in itself and thereby deprived it of its effective power to differentiate. This is sometimes likened to the case of a *woman* (Sakti) who boldly rejecting all the men (Purushas) who have met her lovely gaze, drops her eyes down in modesty when her gaze has met the eye of her lover—the husband who *Knows* her and yields herself up wholly and unreservedly to him! Even so, the *Kalā-Sakti* or the Primordial Spirit differentiated from God, when she finds herself impregnated, so to say, with the Soul of Humanity with all her emotional power centered in that Soul, her

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* *Vide* Table of the emanations seperately printed and attached, reading therin '*Ishtalingam*' for 'Sthana-Lingam' which is a clumsy misprint for '*Ishtalingam*'.

Differentiating Self, hitherto effective by the dissipated attention of her Lord is rendered ineffective by "the *Supreme fact of Existence*" being forced on her, so to say. The *Kalā-Sakti* (the out-going Energy of the Lord) then rendered ineffective like the current of the river losing its force on its union with the ocean, ceases its effort to flow down according to the Law of Gravitation, and sets up a new "Current" obeying a New Law rising up to heaven, to the Cloud-Land from where it parted and fell as drops or particles of water on the tops of mountains to be spirited down to the valleys in rivulets, only to gather in volume and force and join the Ocean, from where it returns to the cloud wherefrom it fell differentiating itself from the cloud as particles of water.

X.

When Kalā Sakti is impregnated with the purified Soul of Humanity, it ceases to differentiate (and thereby create), and sets up a counter-current in the opposite direction, towards God, wherefrom She came differentiating Herself as *Kalā-Sakti*. She attains to *Kālātheetham* காலாதீதம், transcending Herself therein and so is drawn into the fold of Her Lord--returning again to the Eternal Union, which the Spirit of differentiation alone made Her forget and appear as seperate, subject to the Influence of Time. With the differentiating Spirit in her rendered ineffective, She assumes again Her original Form of the *the Light of Grace* (The Light of God called *Grace*), and returns again to the undifferentiating state of Eternal Bliss. The realisation of this by the Soul of Bhakti abiding in the Great Heart of (purified) Humanity and drawn into an effective Union with *Kalā-Sakti* (the creative Spirit of the Universe) who by the result of that union in transformed into the Self-Effulgent Light of Grace, leaves the Soul Satiated with eternal Bliss which it unceasingly enjoys. The whole of this process is beautifully though epigramatically described in the following soul-ravishing verse by Sri Kumara Devar :—

“ பத்திதான் பதிந்த காலைப் பகராங்கத் தலம டைந்து
சுத்தியா யங்க மந்தத் தொல்லருட் சத்தி யாகி
நித்தியா னந்த லிங்க நேரதாய்த் தரிக்கப் பட்டுத்
தித்தியா நின்ற வின்பந் திருத்தியிற்களிக்கு மென்றும் ”

XI.

The merging of the ஆதி in the அநாதி (of Time in Eternity) is thus described in the “ *Gleanings on the Way from Earth to Heaven* ”,* wherein the beginningless (அநாதிசக்தி) is described as the Bride and (Time) as the wandering Bridegroom returning to His Love:—

“ The Bride and Bridegroom join hands and embracing each other tenderly *kiss*! The Heavenly kiss melteth them both into *ONE*, and the last expression of their plighted troth and mutual pledge the *sah* (ஸ:) that is born of the last act of osculation wafts them along—now united together (*somósmi as the Sruti says*) into that *whole indivisible one*—and after a spell of the ineffable joy of union (with *sôham* music softly ringing still,—lifts them up unto eternity (அநாதி) wherein they live for ever more “ *At Rest* ”, both merged into that BE-ING which is the Essence of *Love*, *Light* and *Bliss*. They have become *Akhandākāram*—Indivisibly One! And henceforth we mortals, and the comparatively immortals like the gods too, can only hear of them, “ The One ”, from the seers who are gifted with the *Sight* to see *That which is “ One only without a second.”*

The Tattva Kaumudi also says:—“ By the attainment of Perfect Wisdom, virtue and the rest become devoid of causal energy; yet the Spirit remains awhile invested with body, as a

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* To be had of Messrs. LUZAC & CO., Oriental Booksellers, London for 2s 6d, of the Lalita Publishing Co. Lalitalaya, Mylapore for Re. 1-10 by V. P. P.

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potter's wheel continues to revolve by the force of the impulse previously imparted to it."

The emancipated Spirit thus invested with body, but without attachment to it, lives a calm and serene life; and as Nature, *Bhinna-Sakti or Kalā Sakti*, has now accomplished her self-imposed task of gathering *experience* for the Spirit through enjoyment, and leading it to *the perception* of Truth through *Discriminative Wisdom*, both *Purusha* and *Prakriti* retire from the World and cease their *Līlā.* "She has been seen by me" says the one and so retires: "I have been seen" says the other and ceases to act. Hence though there still remains their conjunction it affords no motive towards further creation—says *Vachaspati Misra.*" "So let us salute the mutually satisfied couple"* and understand the meaning of *Sahaja-Nishtha*, from their enjoyment of Eternal Bliss while still in body, though not attached to it, which Sri Kumara Devar so well and beautifully describes in the seven succeeding verses of his Sahaja Nishthai. †

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* "Gleamings in the Way" page 36.

† See Appendix III. Pp. 30-32.

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"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(Continued from page 330.)

We may at once premise what we have to say on these questions by observing that Sri Rama Krishna does not Establish any new School of philosophy or lay down any new interpretation of the Vedic texts or seek to construct a new ethical or social code, much less does he pose himself as one to whom a revelation has been vouchsafed. He is no founder of any sect or School as Sankara, Ramanuja or Madhwa; nor does he address himself to any such task as his contemporaries Swami Dayanand Sarasvati and Keshub chandra Sen undertook and accomplished; nor is there the trace of a suggestion in him that he is the specially favoured of god or the son of the son of the Heavenly Father or the last of His Prophets, or for that matter, that he is among the prophets even. He is not again like those divines who half poetic, half religious, feel sadly overtaken by metaphysical difficulties, however much they may endeavour that in their march towards God they shall not be impeded by so heavy a drag and are consequently distressed by the riddle of the universe even when they cry unto god in the white beat of religious emotion. He belongs rather to the order of *bhakthas* like Ram Doss, Chaitanya Deva, Janaka and Nanda the Pariah. But in the case of Sri-Ramakrishna Paramahamsa his *bhakthi* had a background of emotional reasoning that acted like a charm on schoolmen and philosophers, sceptics and wranglers. The fact almost seemed to be that it was not possible to doubt in the presence of Ramakrishna Paramahamsa. His *bhakthi* was a solvent in which doubts, difficulties, metaplysical troubles and all mental reservations dissolved and ceased to be. It was almost like a perennial fountain of faith in which all that was materialistic in thought and conception, in origin or bearing, in character or aim was metamorphosed into clear crystal faith without a shred of impurity. He had no maladies of thought, he experienced no metaphysical ailments, saw no riddles, perceived no need to justify the ways of god to man. On the other hand, he proclaimed that God is the only reality, that all else is unreal, that there is but one problem of life, and that to realise God; that not until a man has realised God has he solved the problem of existence; that by unclouded faith, by intense love, by unceasing and all-absorbing devotion in the course of which god becomes the only reality to man, he can realise god and attain salvation. Mere mechanical worship, mere knowledge of sacred writings, mere observance of rules, a development of psychic powers, however meritorious in itself will lead to no permanent freedom of the human soul unless god had been realised in life, yes, in life, in flesh and blood, and not after shuffling off this mortal coil. But, when can a man know that he has realised god? According to Ramakrishna Paramahamsa man is on the road to the realisation of god when at the thought of god a thrill of ecstacy passes through him, his hairs stand on end, his body becomes cold and he is not disturbed by the din and noise of his surroundings. These are but the symptoms of realisation, through *bhakthi* and in the higher stages complete realisation, the devotee enters on the stage *Samadhi* itself, when the human frame ceases to perform its functions, the pulse ceases to beat, the action of the heart is completely arrested, the mind becomes absolutly unconscious of the existence of this conditioned and relative world, one with the absolute and the nnconditioned, so long as the *samadhi* lasts. A man may be devoted in the work of God, may have given his heart to god, but until he sees god in this manner, he is only on the road to it and he is certain to reach the goal so long as he keeps to the road, for the cause of higher evolution is towards the ultimate liberation of the soul. To one who has come to the samadhi stage the sentient world has no attractions, its wealth, beauties, pleasures and joys, fame, honor none of them of any moment because of the conditioned world they are of no value to one who has realised the abosolute and the unconditioned. This kind of *samadhi* without the aid of any *yogic* practice he used to get into and come out of as often as a man goes into his house and gets out of it, perhaps even oftener; and used to remain in such a state for hours together at a stretch.

(*To be continued*)

A TENDER MOTHER

As I pass my life on earth,
'Mong busy hum of men,
On me sometimes pass waves of mirth,
Past all the writ of pen.

For these tied, like me, to the earth's strife,
Such joy and mirth are rare;
They bear a tinge of Heavenly life
That this world cannot spare.

Cities, full of woe and wail,
Stand changed to the eye of man;
As he, with light divine doth hail
The one Almighty's plan.

The seed of this truth, I can vouch,
Is sown by the mother's hand;
When first the child lisps in the couch,
A stranger to our land.

So, my mother in my heart,
First sowed this seed of god,
And watered it with so much art
It grew to a tree; very odd!

When I reflect how me she reared
And tended to this need,
I shudder how I would have faired
But for her gentle deed.

I remember how, with spoon,
She taught, me in her lap.
The Truth that shines through the earth and moon
To which man turns at a clap.

She taught me *lessons*, if I so term
For want, of a better word,
Believe me; Oh! she showed Truth's germ!
And taught not as to a bird.

Her lip was cane, her eye was fire:
Better incentives they
Than loads of sermons men admire
Which are like loads of hay.

With looks of care and tears of joy,
She taught me a master- study;
At the sight of which the world grows coy
And all its wealth quite muddy.

Walk on, walk on, my mother dear!
For thee no tear be shed:
That man is wild, insane, and queer
Who weeps that thou art dead.

Thou art the Soul, thou art the Spirit
Spirit to whom I bow:
Thou art in all, thou art the merit
Of all below, above.

V. Kanabhiran Moodaliar.

THE
LIFE AND POLEMICS OF ŚAṄKARĀCHĀRYA.

(*Continued from page 375.*)

NĀRAḌA'S instance.

Having seen those silly people who were renegades to their own functions of Ḍharma, who were far removed from the Highest Bliss and who were consequently the worst among mankind, the sage NĀRAḌA(*g*) approached without wasting time the seat of BRAHMA, and said: "O Father, the world of late has become entirely different from what it was, the religious deeds and righteous conduct being determined by ingenuity of talk and artful devices. Should the faith estabished by your worthy self become unauthoritative, then all the teachings of the Veḍa which came to exist at the commencement of time, and which have since descended from generation to generation would cease to have any significance.

"Your worthy self has said thus before:

"'This good alone, the unruffled, existed, before this (universe).'

(*g*) The sage NĀRAḌA is observed to play a conspicuous part in Iṭihāsas ('ancient anecdotes') and Purāṇas ('past occurrences described in a particular way'). He is noted for his habitual way of reporting, and though his actions seem mischievous sometimes at the beginning, yet they have invariably produced the very best results. It is, however, a curious fact to notice why so many authors begin their work with some instance or the other of NĀRAḌA, especially when they have to begin the history of a great personage with divine attributes.

"'This BRAHMA alone, existed before this' (*gg*).

"'One thing, this ĀṬMA alone, existed before this' (*ggg*).

"'This VĀSUḌEVA alone existed before this.'

"'There being That without ignorance, there is no attribute of either day or night, existing or non-existing, but there is only ŚIVA pure. That is unchangeable, That is the Soul of the Guiding Self that one should desire, to attain and from That even the Veḍa ('oldest lore') proceeded (*gggg*).

"Further there is the Smṛiṭi to declare that 'the entire living cosmos is subject to change, but He who stands at the top of all is declared Unchangeable. But PURUSHA is a Superior Entity different from the both, and is denominated PARAMĀṬMA (by the Veḍāntins)'(*h*).

"Also there is this: To please That let a Brāhmaṇa attend to religious rites and a Kshaṭriya protect the Earth with his valour. And for the propitiation of That let a Vaiśya offer money in gift and a Śūḍra render respectful attendance on the regenerate classes.

"Thus there is only one Deity to the regenerate classes and that is termed *Saṭ* etc. That is unalterable, that has no Linga(*i*) forasmuch as the manifestation of That is past all the Guṇas, and besides there is no Māna(*j*) to determine its actual existence. Such a BRAHMA alone is to be worshipped by those that endeavour to attain Moksha."

(*gg*). Bṛihaḍaraṇyaka Upa. I, iv, 10.,

(*ggg*). Aiṭareya Upa. I, i, 1,

(*gggg*). Śveṭāśvaṭara Upa. IV, 18.

(*h*) Bhagavaḍgīṭā XV, 16-17.

Notice how the Gīṭā is styles Smṛiṭi by the author.

(*i*) *Linga* is a logical term and is defined there as *Vyāpṭipakshaṭaṭvavaṭ lingam.*

(*j*) Literally measure.

Thus spoke NĀRAḌA, and BRAHMA too who listened attentively to it, contemplated for rather a long while, and attended by his sons, friends, and disciples left for the ŚIVA's abode the world over which he ruled. There he saw MAHĀḌEVA(*k*), the Lord of all, with the splendour of a billion times the splendour of a billion suns shining simultaneously at midday, as cool as a billion dew-rayed moons, possessing five faces, having the crescent moon on the head, wearing a clatted mass of hair of a reddish yellow hue and dazzling as lightning, and with the left half of the body which was PĀRVAṬĪ herself. Along with the retinue he prostrated before the High Lord stretching his person at full length as a lying stick. Then he stood up and folding his hands, his retinue following suit, spoke as follows:

BRAHMA's prayer.

"O Great Lord, Omniscient, Lord of all the worlds; Thou that witnesseth all, pervadeth all, and causest all; Thou that art the Soul of everything and excelleth all; Thou whose lotus feet are being bowed to by all the celestials; Thou that art the embodiment of Praṇava(*l*) and art felt through Praṇava; Thou that art time and art beyond Time; Thou that possessest a covetable form, hast destroyed the the god of love, and bestoweth the objects desired; and Thou that art an ocean of mercy and the Blessed Highest Lord, O Ye, lend a patient and gracious hearing to my humble prayer: 'Prakṛiti as Your Omniscient Self is well aware

Prakṛiti.

was produced possessing the form of a half zero, from BRAHMA the Blessed Lord that possesses the attributes of Reality, Knowledge, and Eternity, and is above Ṭurīya and Praṇava, and it is esta-

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(*k*) Literally the Great Lord.

(*l*) The syllable Om.

blished that the relation between Thee and that is resembling the relation between the moon and the moonshine and that Śuḍḍha Aḍvaiṭa is Thine own self. From that came to exist the letter *a*, white and full of Saṭṭva quality; from that, again, was produced the letter *u*, black and abounding in Ṭamas; and from that also the letter *m*, red and full of Rājasic quality(*m*) and that is the humble myself, who, under Your commands created the four kinds(*n*) of moving creatures, viviparous etc. as well as immovable ones the mountains and the like; brought into existence oceans, islands, hills, rivers, forests, cities, cows, horses, men, elephants, lions, tigers, bears, and the like; brought into existence the four fundamental classes, Brahma, Kshaṭriya Vaiśya, and Śūḍra; brought into existence the living beings of various kinds, and brought into existence also the Ḍharma, good conduct, and habits suited to those different Varṇas. And then while I stayed in Saṭyaloka occupied with the contemplation of the lotus feet of your Blessed Self, some disturbance has arisen in this terrestrial world, and may it please Your Blessed Self to listen to it:

The Praṇava.

(*m*) Gīṭā Ch. XIV gives a correct knowledge of the three qualities Saṭṭva, Rajas, and Ṭamas,

(*n*) They are Jarāyuja, ('born with a sheath around') men etc.; Aṇḍaja, ('born in an egg')—birds etc.; Sveḍaja, ('produced in sweat')—louse etc.; Uḍbhijja ('produced after piercing')—trees etc. *Vide* MANU I, 43-6.

(*To be continued.*)

PARSISM AND HELLENISM.

(BY PESTONJI DORABJI KHANDALAVALA).

"Where now the haughty Empire, that was spread with such fond hope? Her very speech is dead."

Had it not been for her strong rule and her rough and ready public justice, Rome would have been wanting in all the highest characteristics of a nation; her art, her literature, even her religion was conveyed from the peoples whom she trod beneath her feet. Again, what is it we discern through rifts in the wreck of legend which like a mist floats about the craggy corners and blossomy vales of olden Greece as of Etruscan Rome? Dim figures. These are the Pelasgi, Asiatic colonists of the Aryan Stock. Now the one fact conspicuous in the history of Classic Asia is the opposition of Greco-Roman Civilisation to that of Iran. It is the episode of the great struggle constantly waged in these countries between the Occident and the Orient. In the first ardour of their conquests, the Parsis extended their supremacy as far as the towns of the Indian islands and on the isles of the Egean sea. But their force of expansion fell shivered at the foot of the Acropolis. Fifty years later Alexander destroyed the empire of the Achimenides and carried Hellenic culture to the banks of the Indus. Two centuries and a half later, the Parthian Arsacides advanced anew up to the frontiers of Syria, while Mithradates Euqator, the pretended descendant of Darius penetrated to the heart of Greece at the head of the Persian nobles of Pontus.

EBB FOLLOWED FLOOD.

The Roman Empire reconstituted by Augustus soon subjected Armenia, Cappadocia and the Kingdom of the Parthians itself to a sort of vassalage. But from the middle of the 3rd century A. D. the Sassanides restored to Iran her former mastery and insisted on her past claims. Thence to the triumph of Islam was now long duel between two rival dominions. Each was now the victor and now the vanquished. None was ever prostrate. In the words of the Ambassador of Narses, the King of Kings to the Emperor Galerius, the two were the two eyes of human-kind. The invincible star of the Parsis turned pale or suffered eclipse but to reappear ever more resplendent. The military and political force which the nation preserved through centuries was the result and manifestation of their high moral and intellectual qualities. Its original culture ever remained rebellious to an assimilation through which the Aryans of Phrygia the Semites of Syria. and the Hamites of Egypt had passed in diverse degrees, Parsism and Hellenism are two adversaries of just the same nobleness, but of different education, as much separated always by an instinctive hostility of race as by a hereditary opposition of interests. Nevertheless it was inevitable that between *the two civilisations*, which were in contact more than a thousand years, multiple exchanges should manifest themselves. The influence which Hellenism exercised up to the plateau of Central Asia has often been noted. But it has not as precisely been shown how great the prestige of Iran was athwart the ages, or how far the radiance of her energy extended. For if Maydeism was the highest expression of her genuis, and if her action in consequence specially religious, it was however not exclusively so. The remembrance of the the empire of the Achemenides continued long after their fall to haunt the minds of the successors of Alexander. Not only the dynasties the self-styled descendants of Darius, who reigned over Pontus Cappadocia and Commagene, cultivated the political traditions which drew them near again to their supposed ancestors, but even the Saloucides and the Ptolemies adopted them in part as legitimate heirs of the ancient masters of Asia. They readily recalled to mind an ideal of past grandeur and sought to realise it in the present. Several institutions were thus transmitted through the medium of Asiatic Monarchies thus that of the "Amici Augusti" or accredited friends and intimate counsellors of princes was a copy of the institution in the courts of the Diadochi who themselves imitated the antique organisation of the palace of the Great Kings. Similarly the custom of carrying before the Cæsars

THE SACRED FIRE.

Goes as far back as Darius as emblem of the perpetuity of their power and it passsed on with other Iranian traditions to the dynasties who divided the empire of Alexander. But what is striking is not so much the similarity of the observances of the Cæsars with the practice of Oriental monarchs as the beliefs entertained by them. There is an undoubted continuity of political and religious tradition. In proportion as the aulic ceremonial and the internal history of Hellenic Kingdoms is better known will there be the means to establish with greater precision how the inheritance of the Achemenides, cut up and diminished ended by being bequeathed across generations of sovereigns to those princes of the West who proclaimed themselves like the Artaxerxeses the sacrosanct masters of the world. Has it yet been known that the custom of giving a kiss of welcome to friends was a ceremony of Oriental protocol before it became familiar in Europe? To follow the hidden ways by which ideas pass from people on to people is anything but easy. Certain is it however at the beginning of the Christian era certain Mazdean conception had already travelled far and wide outside of Asia. Under the Achemenides Parsism had had on the beliefs of Israel an undeniable action whose extent alone may be questioned. Since (*the Conquests of cyrus and of darius*) the ever sprightly attention of Greece was drawn to the doctrines and the religious practices of the new rules of the Orient. A shoal of legends which make of Phythagoras of Democritus and of other philosophers the disciples of the Magians preserve the remembrance of the prestige which the powerful Sacerdotal tribes then enjoyed. The Macedonian conquest which put Greece in direct support with numerous votaries of Mazdeism, gave a new impulse to the works of which this religion was the objection and the great scientific movement inaugurated by Aristotle impelled a number of learned men to busy themselves with the doctrines professed by the Iranian subjects of the Seleucides. An account worthy of credency tells us that the works catalogued under the name of Zoroaster in the library of Alexandria comprised two millions of lines. That immense sacred literature ought to have drawn the attention of savants and provoked the reflections of the philosphers. The science known as magic and considered uncertain and troubled, and popular with the people was as its name indicates in great part of Persian origin. It taught the physicians recites, and the process of the thaumaturgist no less than it gave hazy notions of theologic doctrines. Long before the Romans got a footing in Asia, certain *institutions of the parsis* had found adepts and imitators positive in their beliefs. Their action was indirect, stealthy, often indiscernible, but certain. The most active agents of this diffusion, seemed to have been for Mazdeism as for Judaism, colonies of the faithful who had emigrated far from the mother country. Communities of Magains were established not only in the east of Asia Minor, but in Galatia, Phrygia, Lydia, and even in Egypt, and remained everywhere attached with a persistent tenacity to their customs and beliefs. The action of Iran became much more immediate when Kome extended her conquests in Asia Minor and Mesatacts with the Mazdean populations began, but became frequent and more durable in the 1st Century A. D. It is then that the empire gradually extended its annexations to the upper Euphrates. The indigenous-dynasties which despite the vassalage to which they were reduced were protecting the time-honoured isolation of these distant countries, disappeared one after another. The Flavians constructed an immense net work of roads across these regions till then almost inaccessible and thus established ways of penetration as important for Rome as are for Russia to-day the railways of Turkestan or of Siberia. The regions then came to encamp on the banks of the Euphrates and in the mountain of Armenia. Thus the Mazdean district of Cappodocia and the Pontus were perforce in constant support with the Latin word, while the disappearance of the buffer States on the frontier made of the Roman and Parthian empires neighbouring Powers. From these conquests and annexations dates the sudden propagation in the West of

THE PERSIAN MYSTERIES OF MITHRA.

For if a community of their adepts appears to have existed at Rome from the period of Pompey, their real diffusion commences only from the Flavians. Under the Antonies and Severuses the encroachment grew more and more to remain to the end of the 4th century the most important of Pagan-cults. It is through the medium of these mysteries that the original doctrines of Madeism were largely spread in all the Latin provinces. But it may be remarked that the growing influence of Persia did not show itself solely in the religious sphere. With the accession of the Sassanide dynasty 225 A.D. Persia regained consciousness of her originality. She set herself to cultivating her national traditions and to reorganise the hierarchy of a State clergy. She retreived the political cohesion which was her weakness under the Pathians. Sensible of her superiority, she made it felt on the neighbouring empire torn then by factions, given up to the risk of pronunciamentos, and ruined morally and economically. The studies on the history of this period so ill-known show more and more that Rome weakened was then the imitatress of Persia.

THE COURT OF DIOCLETIAN.

With its prostrations before the master matched with the divinity, its complicated hierarchy of dignitaries and the host of eunuchs who degraded it was on the testimony of contemporaries a copy of that of the Sassanides. Galerius declared without circumlocution that Persian absolutism ought to be introduced in his empire, and ancient Cæarism founded on the popular will seemed on the point of being transformed into a sort of Caliphate. Recent discoveries have imperfectly discovered development, in the Parthian and then in the Sassanide Empire, of an influential artistic school which grew independently of the Greek centres of production. If it borrowed from Hellenic sculpture or architecture certain models, it erected them with oriental designs into a decoration of exuberant richness. Its field of action extended far beyond Mesopotamia to the South of Syria, where it has left us monuments of incomparable splendour and ornamentation, and the radiance of this sparkling centre undoubtedly illumined alike Byzantium, the barbarians of the Nor and China. Thus acted victoriously on the political institutions and on the artistic tastes as on the ideas and beliefs of the Romans. The propagation of the Mithraic religion, which ever proclaimed itself proudly Persian, was accompanied by a host of parallel action among the people whose issue it was. Never, not even at the epoch of the Mussulman invasion did Europe seem nearer to becoming Asiatic than at the time when Diocletian officially acknowledged in Mithra the protector of the reconstituted empire. The epoch when this god seemed about to establish his authority on all the civilised people, was one of the critical phases of the moral history of antiquity. An irresistable invasion of Semitic and Mazean conceptions was near conquering for ever the Occidental Spirit. Even when Mitra had been vanquished and expelled from Rome turned Christian, Persia did not disarm. The work of conversion where it had founded was taken up again by Manicheism the inheritor of its cardinal doctrines and Iranian dualism continued up to the Middle Ages to provoke bloody struggles in the ancient Roman world.—*Bombay Gazette.*

VEDANTA WORK

THE RAMAKRISHNA MISSION.

THE BHUBANESHWAR FIRE RELIEF WORK.

An Appeal for A Permanent Relief Fund.

THE readers of the current dailies are aware that a terrible fire broke out on the 19th March, 1910, at the famous pilgrimage town of Bhubaneshwar in the Puri District and made many inhabitants of the place homeless. Soon after, on the 21st March, Kapileshwar, a village about a mile off from the former place, was visited by a similar disaster. Most of the inhabitants of these places were exteremely poor, living from hand to month; and had not had the means to raise new huts for sheltering themselves. It was fortunate, however, that their food-grains were saved at the time owing to the peculiar custom of the place of stocking them under ground or in huts made up of mud walls with mud roofs.

The report of the disaster in the newspapers coupled with letters from Roy Prassanno Kumar Pal Saheb, retired District Engineer and Honorary Secretary of the Bhubaneshwar Fire Relief Committee, inviting our help, decided the Mission to take up to work in hand. And with the balance of the famine and flood-relief-funds we sent our workers* to ascertain the conditions and help the sufferes as much as possible. The difficulty of undertaking such relief works requiring prompt help without adequate funds always ready at hand can be understood without much stretch of one's imagination and it becomes often impossible for us to help the sufferers, before they succumb a great deal under pressure of such sudden disasters. Appeals for help cannot be issued in the papers until the workers have ascertained the helpless condition of the people by proper personal investigations, and the contributions of the generous public, reaching us late, do not become of much use for the works, for which they are intended. That is why we decided to utilise out of Rs. 1,000 the balance of the last famine and flood-relief-funds in the present case. Again, as will be seen from the accounts given later in these pages, the total amount of money received on account of the present relief works, did not cover the actual expenditure for the same; and the impropriety of our urging the public for help, for meeting the excess deficit after the works had actually been closed, is quite palpable. The periodic recurrence of Famine, Plague and many other disasters in the human organism and it seems that nothing short of a permanent fund can cope with such an outlook. The Mission therefore has decided to keep a especial fund* open always to the public for contribution, for relieving all periodic and temporary public distresses, such as famine, flood, earthquake, plague, fire, etc., etc., and another fund,† if possible, for relieving all private or individual distresses in general, such as maintaining a really deserving widow or orphan, helping a poor student with school-books or fees, etc., etc. The reader need not be told here perhaps that the permanent works of the Mission, such as the Sevasharmas, the Orphanages, etc., will have no claims whatever on the aforesaid funds. The fact of keeping the general and the especial funds open always to the public, like the funds for the main-

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*The Brahmacharins deputed were Biswachaitanya and Upendranath.

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*For easy reference and for distinguishing it from other funds, we have named it the Providential Relief Fund.

†To be called the Poor Fund.

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tenance of the permanent works of the Mission, will help the generous public to send in their contributions whenever convenient. And as such opportune occasions are not rare in one's every-day life, as during the birth, the marriage and the *sraddha* ceremonies of a Hindu household, the Mission begs to send its appeal to all generous people for sending their mite towards these funds, assuring them at the same time that the intergrity of the Mission will always be kept up as in the past, by spending every pice, for the purpose, for which it will be contributed. A nation, like an individual, can never be truly great until it really feels for and aspires to relieve the sufferings of others, far and near, and we hope that our calls for help shall not be in vain, to a people who ever kept up a bright record in the past along this line. Let us feel for others from the very bottom of our hearts and never forget that it is our privilege to be allowed to be charitable, for only so can we grow. Aye feel and work until by our united efforts we can drive off from the land all such disasters as far as possible and make India the land of peace and plenty as of old.

Contributions however small, towards any of the above funds are to be sent to.

THE SWAMI BRAHMANANDA,
The President, Ramkrishna Mission,
THE MATH, BELUR P. O. (*Howrah.*)

THE MATH, BELUR P. O.
(*Howrah.*)
1st August, 1910.

SARADANANDA.
Secy., Ramakrishna Mission.

NOTES and THOUGHTS.

We publish in this issue an appeal on behalf of the Bhubaneshwar fire relief work. We are glad that this branch of the Ramakrishna Mission has been doing its best to relive the poor suffering from fire and such other disasters. The Mission was put under difficulty during the recent fire in the town of Bhubaneshwar and a Village near it for want of ready and permanent funds. Hence the Mission has resolved to have a permanent fund to avoid similar troubles when a ready and sudden help is needed. We trust the public will render their help towards this noble work of the Mission.

* * *

According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.--*Home.*

* * *

Thought takes man out of servitude into freedom. —*Emerson.*

* * *

In the good as well as in the evil of life, less depends upon what befalls us than upon the way in which we take it.—*Schopenhauer.*

* * *

God has his dwelling within every good man.—*Sencea.*

* * *

One would what he should, but he can't; one could what he should, but he won't; one would and could, but he knows not what he should.—*Goethe.*

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HUMAN EXERTION AND DIVINE DESTINY

Not as a matter of speculation but as the fruitage of moral struggles in life, the greatest problems stand revealed to the Hindu mind. Momentous questions are solved as they occur, as they hinder or help the journey of life. Metaphysical problems are born of practical life. Every problem shines in its own proper setting. Theories are only added as the flower is sometimes added to adorn the fruit. This is the peculiar feature of Asia. This is the secret of that power and fascination of its thought, its simple and unsophisticated solutions.

The central theme of the Mahâbhârata is to make man realise the proper relation between the Divine Will and the human will, *Karma* and *Dharma*, Destiny and Exertion. The fitting environment in which the soul will struggle to unravel this mystery is in the immediate presence of a great action. In the field of Kurukshetra, the hero of that battle was seized by such a paroxysm of the soul, a fit of moral confusion. When life is intense there seems to be a suspension of animation. Similarly, after the battle, when the happiness of imperial sway was looming large before him, Yudhishtira was overtaken by stupifaction. A sort of moral epicurianism threatened to overpower him. "Fie on the usages of Kshatriyas, fie on might and valor, fie on wrath! Blessed are forgiveness and self-restraint and purity with renunciation and humility, abstention from injury, and truthfulness of speech, practised by forest recluses", cried the greatest emperor on earth. "This empire soaked in the blood of kith and kin, of those dear and near to us no longer gives me happiness. I have resolved to retire into the forest; with matted locks, living on roots and herbs practise asceticism and seek emancipation; abandoning the whole of my kingdom, escaping from the ties of this world, from grief and affection, I will follow the path of renunciation" said Dharma.

This is the great mood, the agony of soul, in which one can best realise the glory of human effort and its relation to God. All the greatest men and women of the age, mighty men of action, profound thinkers and spiritual giants, are brought together to discuss the question, and to dissuade Dharmarâja from a life of negation and to raise him out of the mental stupor, born of self-reproach.

Walk along the path of Duty *Dharma*, says Arjuna. In this world there is no such thing as absolute righteousness. Right and wrong-in all acts something of both is seen. Righteousness is not a mâtter of speculation. Virtue and knowledge are two different moods of the soul. Virtue does not depend on the intellect but on the will. It lies in moral strength, in action, in victorious contest. There are two things, inaction or renunciation which avoids the evil and right action which seeks the good. Of these the latter is the better especially for a Râjanya. If destiny is inexorable, then the negative morality 'of endure and abstain' is inferior to the positive one of 'labor and toil'. Doing one's duty as ordained in the Scriptures is the best reconciliation with destiny. The religion of royalty, lies through wealth, sacrifice and wielding the rod of chastisement. A Râjanya's emancipation lies through an extended social life—a life which widens the horizon of his duties and affords him alone the opportunity of practising the aristocratic virtues of liberality and of upholding justice-Dandaniti. Heart-freezing renunciation can really bring no peace. Peace is only found in reconciliation with destiny, when that destiny seems good. One can never live on negations. There must be something positive to work upon; for the soul will never submit to its abandonment. One may break his old idol but one must have some other one. Besides, by a contemplative life a king incurs positive sin. For, a state without the rod of chastisement is a moral chaos. The king is burdened with the sins of his subjects. Therefore give up this mental inanition and fulfil thy destiny by action.

Bhima, the mighty man of labors, argues it out from a different point of view. For a man of action to condemn action is censuring the Supreme Ordainer Himself. It is infidelity. Human freedom is always expressed in terms of necessity. Freedom consists in knowing the limitations of one's own nature and the performance of all ones (*functions*) *Duties*. This is to live in harmony with the Divine Will. It is in the nature of all creatures to seek happiness. Happiness derives its value not from itself, but from its union with the mind. Trûe renunciation is freedom from the yoke of passion and not the abandonment of action. Not to suffer in body, to be untroubled in mind is the religion of healthy-mindedness. There are two diseases viz. physical and mental Each breeds the other. When the bile, wind and phlegm are in equilibrium the body is said to be sound. The harmony of *sattwa*, *rajas* and *tamas* is mental peace. As a disillusioned man you must conquer your mind, not by barren renunciation but by lawful action, consistent with your nature as a wise and great emperor.

The sage Sahadeva, brought his spirituality to bear on the question. By casting off all external objects alone, by casting off even mental attachments, the attainment of success is doubtful. None can break the law of necessity. Therefore, it is our duty to live in harmony with this Supreme Law of nature. This is achieved by an ethical life. Inspired by a high sense of duty, we flow smoothly along the current of destiny. The whole of ethics is summed up in two words *mama* (mine) and *namama* (not-mine). *Mama* is sin and *namama* righteousness. Virtue is in no sense a personal thing or the pursuit of individual perfection. One must convert the latent energy of the soul into potent power for good. Spiritual life is to live more and more in the universal; it is to make the universal end one's own. By the immolation of our selfish will and the sacrifice of binding desires the individual will becomes a part of or a true reflection of the Universal Will. Living for self is evil; living for others is virtue. Willingly accepting one's lot in life and freely submitting to espousing the destiny assigned to us, in short, joyfully doing ones duty as ordained in the Scriptures, is the highest form of life. The identification of the individual good with the social is the very essence of the duties of a Râjanya. By widening the area of one's self one's will become identical with the Universal Will. We become one with Brahman. "Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own self." Dissolve thy self in the larger self of the nation. Believing in the immortality of the soul, free from attachment a king must exert. The highest religion of self-surrender is his duty, his means and his end.

The best life is the strenuous life, said Vyâsa, the Rishi and soul of the epic age. Doing one's *Dharma* is the safest path. Any other duty but that of weilding the *Danda* judiciously and ruling the subjects is a wrong path for a Kshatriya. Any course of conduct impelled by individual fancy or delusion is not the means to emancipation. It is only the tyranny of capricious desire and passion. Duty is Divine. It angelises man. It must be performed not according to one's fancy or desire but to the best of one's powers. Our tasks fail or succeed through destiny. If however, exertion, be applied sin would not touch the king. Failure to accomplish an end cannot be called a tresspass. Right action protects us from sin in the operation of destiny. Sin touches a man when he considers himself to be the doer. No man can acquire any thing by his own acts or by sacrifice or worship Time it is that does everything. In reality no one slays or is slain. Death and destruction is in the very nature of things and sorrow comes with attachment and desire. A *gnânin* must cast of both sorrow and happiness and act. It beloveth thee not to indulge in grief.

All creatures that are born display at first union and dissolution overtakes them at the end. Like bubbles in water they rise and disappear. Union ends in dissolution, life in death, idleness in misery, and labor in happiness. Friends are not competent to bestow happiness nor foes competent to inflict misery. Since, O son of Kunti ! thou hast been created by the Maker for *work* thou art not competent to avoid work. Delusion of the mind and accession of distress are the hidden motives behind sorrow. Therefore be free from elation and depression. Health, wealth, happiness, and misery are all through destiny. Wonderful is the course of destiny. Understand with a clear mind the relation between *destiny* and exertion.

Is the Supreme Being the doer or is man the doer? Is every thing the result of chance, or the fruits that we enjoy or suffer the results of past action? If man does all acts good or bad, being urged thereto by the Supreme Being, then the fruits of these acts should attach to the Supreme Being Himself. If again man himself be the agent of all his acts virtuous or sinful, then the Supreme Director there is none, and therefore, whatever man has done can bring no evil consequences on him. If again destiny be the result of the acts of former life, then no sin can attach to one in this life, even as the sin of cutting down a tree cannot touch the maker of the axe. If thou thinkest that chance only acts in the world, then, such an act of destruction could never happen nor will ever happen; for the universe is guided by the law of cause and effect. And there would be no question of moral responsibility at all. In whatever way considered, whether there is a 'holy will' at the root of destiny or not, *Dharma* is still the pole-star of humanity.

That greatest hero whose life is an embodiment of the essence of the Mahâbhârata, the man who is equally instinct with *Karma, Gnâna and Bhakti*, one who is great in action yet, greater in renunciation, Bhishma says:—A King by worshipping the deities and the Brahmanas with a desire to please his subjects pays off his debt to duty and morality and receives the respect of his subjects. A life of action with a view to the good of his subjects is the worship of a Kshatriya. A king should always exert with prpomtitude; without exertion, mere destiny never accomplishes the objects cherished by kings. These two--*destiny* and *exertion* are equal in their operation. Of these I regard exertion to be superior. For, destiny is ascertained from the result of what is begun with exertion. One ought not to indulge in grief if what is begun ends disastrously. For one should exert oneself in the same act with redoubled attention. Work is therefore worship. Only, truth, self-control and a sense of justice must guide the mind in the practise of *Dharma*

All the Indian thinkers deny man absolute freedom. Physical man is a tiny thing floating along the stream of Divine Destiny. But the moral man has a sort of freedom. Unlike the Western *isms* which seek in phenomena the source of the laws of spiritual life, the Indian thinkers did not deprive man of all initiative in action, of all moral responsibility. The universe is not the soulless 'material mechanism' of English thinkers. As Vyâsa puts it, phenomenal freedom takes away as much all moral value of life as, belief in the complete initiative of the Divine Will. 'The successive causality' of the phenomenal world is an apparent fact; the 'efficient causality' of the nominal world is a reality. These two are not contradictory. The one is the fruit of the other as Bhishma puts it. *Dharma*, the *categorial imperative* of Kant, reconciles the two. Absolute freedom there is none. Dharma has no value without the idea of freedom. Hence the Vedanta posits relative freedom to man; freedom to follow ones own *Dharma* as laid down in the ordinances and fulfil one's destiny.

The idea of *Dharma* is relative and varies with individuals; and even with the mental attitude of individuals. This ancient idea of *Dharma* as an efficient moral guide to human actions is unknown to the modern civilization—a civilization whose institutions are built on the idea of *right*. An imperfect approach to it is found in the Greak conception of *Functions*. *Dharma* has the power of making man live in the world and yet be not of it. It is a moral necessity that sets free the soul. It is a bondage that is freedom. A right conception of duty preserves the mental equilibrium. The mind lives in the middle course between apathy and excess. Action as effect as well as action as cause cease to enthral the soul. Past-action becomes powerless and the present ceases to forge bondages for the future. In short by right action we escape the play of cause and effect.

"By exertion the *Amrita* was obtained; by exertion the *asuras* were slain; by exertion Indra himself obtained sovereignty in Heaven and on Earth." Verily as the Lord has declared in the Gita "To work alone we have the right and not to the fruits thereof."

VEDĀRTHASAṄGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 472.)

Again, this position is also untenable, namely, that the *Brahman* is pure intelligence devoid of attributes, and that He has His essential nature concealed by an encompassing *avidyā* (or ignorance) and (thus) sees manifoldness within Himself. Concealment is well known to be the exclusion of light; by not accepting the attribute of luminosity over and above the essential nature (of the *Brahman*), luminosity itself becomes (His) essence and hence results (by concealment) the destruction of (His) essence itself. This is childish talk, namely, that knowledge which is synonymous with light is eternal, and that light (or luminosity) is concealed by *avidyā* (or ignorance). That light is concealed by *avidyā* (or ignorance) means that there is an obstruction to the production of light, or that destruction of the light which is directly visible takes place; as light is not a product, the destruction of the essence itself takes place. If it be said that light is eternal and immodifiable, then your practical realisation to this effect, namely, that even when *avidyā* (or ignorance) is really existent, nothing of the *Brahman* is concealed (by it) and (yet) He sees manifoldness (within Himself), is certainly unworthy of being uttered in the presence of the good (*i.e.* the wise).

It may, however, be again urged (by you) thus:—according to your view also, the self whose essence is intelligence has to be accepted, and that (self) is self-luminous; where there is false identification of itself with the material forms known as gods, &c., the concealment of the luminosity of its essential nature has to be necessarily accepted; because when the luminosity of the essential nature (of the self) exists, there cannot be the superimposition of any other nature on one's self; therefore, this mistaken notion is common to you also; moreover, in our view, the difficulty of adjustment, as pointed out by you, is in relation to only one Self; but in your view, since an infinity of selves is accepted, this mistaken notion is incapable of being set aside in regard to all the selves.

In regard to this it is stated in reply thus:—The Supreme *Brahman* is possessed of an essence which is naturally the opposite of all that is evil, which is infinite and which consists solely of knowledge and bliss; He possesses innumerable 'oceans' of noble qualities which are by nature unsurpassed in excellence; He owns the infinite and great glory (of the Highest Heaven) that is untouched by any of the (evil) modifications brought about by Time whose essence consists of innumerable characteristic divisions beginning with *nimeshas*, *kāshṭhās*, *kalās* and *muhūrtas* and ending with the *parārdha**, and which forms the instrumental cause of all modifications such as the origin, preservation and destruction of all things; by reason of His being the internal controller of the totality of things which form the instruments of His sport and consist (first) of the infinite number of intelligent individual selves of various kinds both in the bound and the freed conditions, secondly, of that (material nature) which has the power of undergoing infinite and wonderful modifications forming the objects of enjoyment for those selves and which is other than the intelligent individual selves—there results to Him the condition—with which He is associated—of having all things as His modes through all things forming His body: such (a *Brahman*) is the object of knowledge; and there is the *Veda* (or the means of knowledge) which is amplified and supported by the *Dharma-Śāstras*, *Itihāsas* and *Purāṇas** that are based on the *vidhis*, *mantras* and *arthavādas*,† and have been composed

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* A *nímesha* is a twinkling of the eye, considered as a measure of time. According to some it is=1/18 *Kāshṭhā*=1/540 *Kalā*=1/16200 *kshaṇa*=1/194400 *muhūrta*=1/5832000 day=7/135th of a second, a day being equal to 24 hours; according to *Vishṇu-Purāṇa*, a *nimesha* is=1/15 *kāshṭhā* =1/450 *Kalā*=1/13500 *muhūrta*=1/405000 day=16/75th of a second.' A *parārdha* is 50 years of the four-faced

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creator Brahmās life and is thus calculated: each day of this Brahmā is 4,320,000,000 solar years and his night also is equal to he day; 360 days and nights are equal to 1 year and 50 of these years are equal to ½ the term of his life.

* *Dharma-śastras* are the sacred Law Books; *Itihāsas* like the *Rāmāyaṇa* and the *Mahābhārata* are works purporting to deal with ancient history; *purāṇas* are works which treat of the five topics, viz primordial creation or evolution of matter, primordial creation of form-possessing conscious and unconscious bodies, genealogy of the gods, &c., periods of time known as the *manvantaras*, and the history of the dynasties of kings.

† The *Veda* consists, according to the opinion of the *Mīmāmsakas*, of three parts, viz. *Mantras*, *Vidhis* and *arthavādas*. *Mantras* are sacred hymns and prayers, &c. *Vidhis* are injunctions *i.e.* rules laying down the performance of particular rites. *Arthavādas* are explanatory remarks on the meaning of *mantras* and the purpose of rites, and consist of

by a number of venerable sages like Dwaipāyana, Parāśara, Vālmīki, Manu, Yājnyavalkya, Gautama, Āpastamba, who are capable of directly perceiving that (*Brahman*); which (*Veda*) is real, which has an uninterrupted tradition having no beginning and no end, which has endless branches like the *Rik*, the *Yajus*, the *Sāman* and the *Atharvan*;—for us who accept them (both *i e*. the *Brahman* and the *Veda* above mentioned) what is there that is not established?

To this effect it has been stated by the venerable Dwaipāyana in the *Mahābhārata* thus:—"Whoever knows me as the unborn, as the beginningless, as the great Lord of the world"; "there are these two beings in the world, namely, the destructible and the indestructible as well; the destructible are the beings and the indestructible is called the eternally unchangeable (self)"; "The Highest person is another; and He is called the Highest Self who, having entered the three worlds as the imperishable Lord, suppports (them)"; "He (*i.e.* the freed soul) causes Fire to undergo modification there (*i e* in the Highest Heaven of God); Time is not powerful indeed there"; "These, my dear child, are hells, assuredly, in

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nindā or censure, *i.e.* controversial remarks; *Śamsā*, *i.e.* eulogium or 'recommendation; *Purākalpa* or the account of sacrificial rites in former times; *Parakriti i.e.* the achievment or feat of another. This last comprises the stories about certain performances of renowned *śrotriyas* or sacrificial priests, about gifts presented by kings to Brāhmaṇas. Under the head of *Purākalpa* come the numerous stories of the fight between the Devās and the Asuras, as also the legends concerning the sacrifices performed by the gods. Thus *Arthavādas* include all the explanatory and eulogistic allegories, fables, &c.

relation to the abode of the Supreme Self"; "All this which begins with the undifferentiated *prakriti* and ends with the *Viseshas** (or the particular modifications thereof) which are associated with the processes of modification and increase, know that to be the sport of Hari (Vishṇu)"; "Krishṇa (the Lord) is indeed the source and destruction of the worlds; the whole of this universe of movable and immovable things is sprung for the sake of Krishna Himself";—the meaning of the expression 'for the sake of Krishna Himself' is 'as being subservient unto the glory of Krishna'. It has been stated by the venerable Parāśara also thus:—"O Maitreya, the word *Bhagavat* (Divine Lord) is used to denote the Highest *Brahman* who is pure and is well known as the possessor of great sovereignty, and is the cause of of all causes. . . .knowledge, power, strength, sovereignty, heroism, splendour—all these are fully expressed by the word *Bhagavat*; only evil (undesirable) qualities and other such things are not Such, O maitreya, is this important word *Bhagavat*. (It is applied) to Vāsudeva who is the Highest *Brahman*, and is not applicable to others. Here, this word, denotes by convention, a thing deserving of worship, and is not used in its secondary sense; elsewhere indeed, it is used in its secondary sense"; "The highest abode called Vishṇu is, in this manner, stainless, eternal, all-pervading, undecaying and free from all evil"; "Time which is made up of the divisions of time known as *kalā*, *muhūrta*, &c., cannot be the cause of any modification in relation to His (eternal) glory (of the Highest Heaven)"; "Listen to His activities which are like those of a boy at play." The following and other such passages are given by Manu also :—" He is the Ruler of all, and is smaller than the smallest." The following passage among others is given by Yājnyavalkya also :— " The highest purity of the individual self is considered to be the result of the knowledge of the Lord." The following passage is given by Āpastamba also :—" All beings form the 'city' of Him who is seated in the 'cave'." The meaning is that all the living beings form the 'city' *i.e.* the body of Him who is seated in the 'cave' (of the heart) that is of the Supreme Self. The *living beings* are the collections of beings consisting of the individual selves.

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* *Prakriti* is that state of primordial nature out of which proceeds the evolution of the various constituent elements of the universe. The *viseshas* are the particular elements of the universe; namely, the organs of perception, and of activity, the mind and the gross elements.

(To be Continued.)

ISOPANISHAD.

(Continued from page 459.)

12th to 15th Mantra. Those who are attached to the principle of *Shunya* (eternal void) which is never coming into manifestation and which always remains as the back-ground of the manifested universe which is said to be the असंभूति or that which is never manifest they enter into darkness of ignorance for they keep themselves apart from the knowledge of the Real Being who is not only a sum of negations who does not only remain ever in manifest but who combines in Himself all possible negations and affirmations which though really ever remaining beyond all manifestations is at the same time ever assuming innumerable forms. So the truth is not that the real Being is ever unmanifest but that it is both manifest and unmanifest.

To realise the truth onesidedness is to be avoided and so to be attached to the principle which is altogether different from all manifestations is a serious error and at the same time to be attached to the mere forms of the manifested appearances is still more deplorable. So the Sruti says :—Those who devote themselves to the ever unmanifest principle enter into the abyss of darkness and those who devote themselves to the ever changing phenomenal forms enter into still worse darkness of ignorance (unmanifest principle) refers to the peculiar principle of शून्यवाद Shunyavadas who think that nothing that seems to exist in the universe is real as it is ever changing and ever ceasing to be, so they give up their faith in all that seems to exist and put faith in some imaginary void which they suppose to be only real as all that exists has to be subtracted from the universe as unreal. The residue that can be left being only eternal void. They are onesided in so far as they have been able to perceive the ever changing aspect of the phenomenal world but they have not been able to grasp the ever subsisting, the ever continuing basis of all-the essence of the eternal consciousness whichever remains the same inspite of all the fluctuations and variations of the appearances and we find it laid down that attachment to the phenomenal aspect of the universe if it is for the sake of knowledge leads to quite different results and devotion to the unmanifest principle of the universe leads to another consequence when followed in onesided manner but if both be taken together and studied in one continuous system so that the relation of each to the other might be made clear, they both lead to quite different results. The knowledge of the phenomenon as such when seen in relation to the unmanifest side of the universe will give us the assurance that there is no real death of the real life of all though the forms may go on changing as much as they like and the knowledge of the unmanifest principle in relation to the various manifestations that are supported by it, enable us to identiy ourselves with the real living principle of the universe which of its own inherent nature manifests itself in innumerable forms and though the forms are in incessant flux and variation the living principle ever continues the same realising its identical life in the everchanging innumerable forms. To divorce it from the forms is calculated to make it a dead thing never capable of self realisation and self consciousness. This can only be avoided when its relation with the forms is ever kept intact, its divorce with its real unmanifest nature and complete identity with mere forms is also caculated to make it dead thing for that too would make it incapable of self realisation and self consciousness. So life, real life, is neither mere form nor merely the formless it is that which though formless in itself is ever appearing in the innumerable forms of the universe so the shruti says :—He who has knowledge of both the *ever unmanifest and the ever manifesting form*, he crosses the ocean of death by the knowledge of the fact that manifesting phenomena have their being only in relation to the unmanifest and he becomes immortal by realising the unmanifest as the essence, the basis and the life of the ever changing phenomenal world.

15th to 18th Mantras. Thus realising this mystery the seer exclaims that the real truth is hidden under a shining golden cover meaning thereby that the truth is ever shining but it has got over it the cover of forms that are ever being projected by the ever-conscious principle behind it the cover being an idealistic cover, the cover of thought forms. So it is said to be हिररायमयवाज्योत्ति मय Remove that cover, O Pushan! the great being who supports the entire universe so that the real truth—might be seen O Pushan! the supporter of the universe thou art the only real being, the only real seer of the entire universe (ऋषिदर्शनात्) Thou art the only controller or the regulator of the universe यम. Thou art the producer, the inspirer and the invigorator of the enitre universe (सूर्य्यः) The manifested being deriving your existence from the Eternal प्रजापति or परब्रह्मन्. The entire universe of forms represent your rays, with-draw them and with draw your light so that I might see the real blissful essence that lies behind all these manifestations. Seeing that the Rishi again exclaims. "He who is the real पुरुष the real life of the same. There is no difference so far as the real life is concerned. Then the Rishi turns his enlightened vision into his own subjective

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self and finds in him the various principles of which this physical body is composed. He realises it to be भस्मान्त destined to come to an end by being burnt up and reduced to ashes and so he exclaims in disgust, "This body is nothing but ashes but behind this there is the वायु or the प्राणमयकोष and behind this प्राण is the ever moving principle of will or मनोमयकोष here denoted by the word अनिल. Behind that again is the ever surviving, the ever continuing principle of discrimination which as an aspect of consciousness ever remains and so it is said to be *Amrita*. This whole mantra taken together, the प्राण, मन, विज्ञन, or वायु, अनिल्ल and the अमृत go to make up the क्रतु the individual जीव or the doer, the real actor in the universe is this combined entity, the embodiment of these principles. So the Rishi who has in his samadhik vision relaised his oneness with the essence of the universal spirit addresses his embodied ego as something different from him and calls upon his क्रतु or his active self to remember his क्रत or actions for he sees that the क्रतु is according to the actions or *kritas*. So he warns his क्रतु to beware of his क्रत for कृत his actions will go on making his *kratu* after their own nature and realising the long distance that he has to travel in order to make his *kratu* one with the eternal पुरुष the real essence of the entire universe, he praises fervently to the universal spirit in his aspect of the eternal Light or Illumination to show him the path of true knowledge and lead him away from sins and inequities of the world so that the infinite spiritual Bliss of the Real Self might be realised.

MANGAL CHARAN B. L.

* BHAGAVAD GITA—AN ESSAY.

(*Continued from page 417*).

IX. (*a*)

Fourth Reason.

Inasmuchas the world is of an eggregious nature, as is evidenced by what our Lord says,

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

"What the wise man doth, another doth likewise; what law he may make, the world follows it"; a man of special distinction ought to make it a point to set an example to the world by himself playing his part and performing all the duties assigned to his varna and âsrama. The very Lord Sri Krishna, though there is naught for Him to do, is yet ever at work. Why? The Lord replies,

यदिह्यहं नवर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्मचेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

"If I did not, for once, out of indolence engage in work, all mankind, Partha, will copy My ways in every way.

"If I did not Myself perform work, all these worlds would go to ruin, I would be creating disorder and working the downfall of all those creatures," Now, if all persons of light and leading betake themselves to *Gnana-yoga*, all the rest of mankind, worthy or unworthy, would likewise follow their example, not knowing that their stage was far behind that of those whom they try to follow. Hence the cardinal piece of advice given by our Lord :—

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* This article numberd IX (a) ought to have appeared before that numbered X in the October issue.

न बुद्धिभेदं जनयेदज्ञानां कर्मसाङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

" Let not the mind of the unwise attached to works, be unsettled ; and let the wise heartily enter into works to encourage them",

None need fear that work brings in attachment of some kind or other and as such must be altogether avoided. The fact is that all kinds of work are born of the *gunas* of matter and the wise that know this simple truth remain unattached in the midst of their work and literally act up to the golden advice of our Lord,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युद्ध्यस्व बिगतज्वरः ॥

"Surrendering all actions to Me, with thy thoughts resting on the Supreme self, from hope and egoism freed and of mental fever cured, engage in battle."

Fifth Reason.

The difficulties and dangers wherewith Gnana-yoga are attended are given below. They form, as it were, a negative reason as to why karma-yoga is to be preferred to Gnâna yoga. Habit, it is said, is second nature. A person may be admirably versed in all the Vedas and the Sasthras ; he may with immense facility untie all knotty points ; he may know full well that atma differs from matter and that atma should form the sole object of his contemplation. He may, with all this, have allowed himself, by dint of habit, to be carried along the current of material objects. In fact, as our Lord says,

> सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

" Even the Gnâni follows the bent of his nature." Love and Hatred toss him here and there and hold in their iron grip the Gnâni, who would otherwise pass through the Gnana-yoga course. He is thus turned from his purpose and lost.

A question naturally crops up here. What is it that impels a person, as it were by force, into the ways of evil—who is desirous of embarking on the course of Gnâna-yôga? Very rightly, then, did Arjuna ask our Lord,

> अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
> अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

" What is it, then, Varshṇeya, prompted by which one wallows in sin, as if forced into it against his will?"

The Lord replies :—

> काम एष क्रोध एष रजोगुणसमुद्भवः ।
>
> महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
>
> आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणाम् ।
>
> कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

" Desire it is, anger it is—which is begotten of rajo-guna. This foe, here, know, is all-consuming, all sinful."
" The Gnâna of the Gnâni, Kounteya is enwrapped by this (foe) in the guise of desire, insatiable and inexhaustible,"

What are the instruments whereby desire takes possession of atma?

Our Lord replies :—

इन्द्रियाणि मनोवुद्धिरस्याधिष्ठानमुच्यते ।
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा वुद्धिर्यो वुद्धेः परतस्तु सः ॥

" The senses, the manas and the buddhi are its seats ",

" The senses, they say, are the chief (obstacles); manas, even more than the senses; yet, buddhi, more than manas; but *that* is even more than buddhi."

The meaning is this. While the senses are occupied with objective concerns knowledge can never develop the atma. Even though the senses may be quiescent, the manas (feelings) may be full of objective thoughts and prevent the development of atma-knowledge. Again, even though manas may be quiet, buddhi (thought) may be ill-directed and prevent the development of atma-knowledge. Lastly, the senses, manas and buddhi may all be passive and quiet and yet that foe, viz, desire, deeply rooted in the heart may assert its mastery over all and obscure the light of atma-knowledge. Steadying, therefore, the manas with the buddhi, *i.e*, controlling feelings by thought and judgment, destroy the lust-shaped foe or desire. Such control is possible only by the way which our Lord suggests;—

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

" By first constraining the senses, therefore, O Bharatarshabha, do thou vanquish this sinner (desire), the destroyer of Gnâna and Vignâna," *Constrain the senses* means *make the senses busy themselves in their appropriate occupations pertaining to Karma-yôga,*

The drift of the fifth reason as to why karma yôga is to be preferred to Gnâna yôga is this:

Habit is second nature. Even a gnâni cannot easily escape from the force of habit. The path of gnâna yôga (though it is a superior and shorter one) is attended with insuperable difficulties, while that of karma yôga (though it is destitute of great virtues in it) is easy and bereft of any danger.

Therefore

श्रेयान्स्वधर्मो विगुणःपरधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"Though wanting in merit, better is one's own Dharma (Karma yôga) than another's Dharma (Gnâna-yôga) well-performed. In one's own Dharma, death is noble, other's Dharma is danger-fraught? Hence karma yôga is preferable to Gnâna yôga.

Here the third chapter ends.

M. S. RAMASWAMI AIYAR, B.A., L.T.

(*To be continued*)

JAINA CENTRES IN SOUTHERN INDIA.

Few—even among educated persons—are aware of the existence of Jainas and Jaina centres in Southern India, fewer still have any definite Knowledge about their language, manners, customs &c. It was only when, incidentally in the course of a conversation, most of my friends disclosed their utter ignorance of the Jainas and the places where they lie scattered in this Presidency, I was induced to write a short paper like the present one on the seats of the relics of an old and once powerful race who have enriched Indian literature and brought civilization in several other ways. At the present time, however, the Jainas have almost been forgotten and they are all very poor except perhaps in the Bombay Presidency where many of them are opulent and flourishing traders.

The Madras Presidency discloses vestiges of Jaina dominion almost everywhere and on many a roadside a stone Tîrthankara standing or sitting cross-legged is a common enough sight. The present day interpretations of these images are the same all the Presidency over. If the images are two, one represents a debtor and the other a creditor, both having met on the road and waiting to get their accounts settled and cleared. If it is only one image, it presents a debtor paying penalty for not having squared up his accounts with his creditor. Even well-informed persons oftentimes mistake a Jaina idol for a Bauddha one. In fact, Jainas and Jainism are little known.

The first and foremost of Jaina settlements in Southern India is Śravana Belgola. Its original name was Kalbappu old (kanareese) which is Sanskritised into katavaprakshetra.

The place is in the Channarâyapatna Tâlûka of the Hâssan District in the Mysore State and is reached through the Arsikere railway station *via* Chennarâyapatna wherefrom it is only eight miles. The fine, small town is situated between two hills, a furlong from each other. The hill to the north is called Chandragiri and is the smaller of the two. This hill contains on its summit the most ancient temples and monopolises all the oldest inscriptions of those temples. The oldest is the Chandragupta Basti [1] and next in importance is the Pâiśavanâtha Basti which contains the beautiful inscription called the Malliśêna epitaph [2]. Kattale Basti [3] comes next and has some very fine pieces of sculpture and fretwork in stone. There is also a huge unfinished statue of Gommatêśvara on the top of this hill. A large portion of its several inscriptions records instances of the religious suicide known as Sallêkhana committed by pious Jainas at various times. The earliest such event is recorded in the so-called Bhadrabâhu inscription. There has been a great deal of learned discussion regarding the identity of the above martyr. A flight of steps recently cut into the rock itself leads to the top of this hill.

The southern hill is, as already stated, larger than the northern one and is known as Vindhyagiri; it is about 400 ft high and is a bald, granite rock somewhat like the one at Trichinopoly. This hill too has a fine flight of steps also cut into the rock itself. It is on the top of this hill that the famous megalithic statue of Gommatêśvara is set up. This gigantic piece of sculpture was executed in the reign of the Ganga King Râchamalla, by his military commander Śrî Chamundarâya (A.D. 977—84, last quarter of the tenth century). It measures 62ft in hight and the following are the measurements of the various parts of the idol as taken from Mr. Riee's "Sravana Belgola". (It is interesting to note that the scale used by the artist corresponds to the modern French metre.

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[1] A basti is a temple having a Jaina Tirthankara seated cross-legged with hands resting one over the other on the ankees.

[2] Published in Ep. Ind. Vol. III.

[3] Dark-basti; because it has in front of it the Pārśavanātha basti which cuts off all light from outside.

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	Ft.	In.
Total height	50	0
From the bottom of the ear to the crown of the head, about	6	6
Length of the foot	9	0
Breadth across the front foot ...	4	6
Length of the great toe ...	2	9
Half girth at the instep ...	6	4
Half girth of the thigh ...	10	0
From the hip to the ear ...	24	6
From the coccyx to the ear ...	20	0
Breadth across the Pelvis ...	13	0
Breadth at the waist ...	10	0
From the waist and elbow to the ear	17	0
From the arm-pit to the ear ...	7	0
Breadth across the shoulders ...	26	0
From the base of the neck to the ear	2	6
Length of the forefinger ...	3	6
Length of the middle finger ...	5	3
Length of the third finger ...	4	7
Length of the fourth finger ...	2	8

Surrounding this image which stands in the open air is the Suttâlaya constructed by Ganga Raja, a military officer of the Hoysala King Bitti Vishnuvardhana. Besides this chief temple, there are two or three minor shrines on this hill.

Between the two hills on the western end of the town lies the large and beautiful tank of Belgolatîrtha (Kan. Bel-white, kola-tank) or Dhavala Sarovara. All round, this tank has graceful steps, though, of course, the water is mossy and dirty.

On the eastern end of the town is a big basti called the Bhandâra basti. It is a fairly big temple dedicated to all the twenty-four Tîrthankaras. In this temple, there is a stone which bears an inscription recording a compact entered into by the Śrî Vaishnavas and the Jainas at the instance of Bukkarâya of the Vijayanagara dynasty. The compact is for their mutual protection against the attacks and inroads of the Lingâyats. When any damage is caused to any temple, Śrī Vishnava or Jaina by the Lingâyats, the compact provides that the damage must be made good by sums of money raised from both. They must conjointly collect sufficient money also for employing men to guard the temples of both. The above document is locally known as the Śâsana of Ramanujacharya [4]. Opposite to it and situated at the end of a lane is another temple called the Akkana basti. It is a pretty old one of its kind. To the right of the Bhandara is the *matha* of the Jaina Swâmi whose jurisdiction extends as far north as Delhi. The name of the present Swami is Chârukîrthi-panditâchârya. This *matha* contains a library of Jaina manuscripts.

The bulk of the population of this pretty little town is of the Jaina faith. These Jainas belong to one or other of the four varnas (castes). The Jaina Brahmins are as good as the Hindu Brahmins in point of cleanliness and habits. Those that make the puja etc, and officiate as priests in the temples are Brahmans and are called Indras.

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[4] This is dated 1290 S. corresponding to Kīlaka Samvatsara.

The exclusive occupation of the Jainas of this place is the manufacture of domestic brassware utensils, the vessels that are ushered into the market throughout the Presideney under the name of "Mysore vessels" are all made here and have earned for themselves a name for durability, and good workmanship.

The next places of interest are Karkala and Yenur (Venur) situated in the South Kanara District. They have each a colossal image of Gommatesvara, the one at Karkala is 41½ ft high and was erected by the chief Vira-Pandya in 1432 A.D.; that at Yenur measures 35 ft and was set up by Timmaraja in 1604 A.D. This Timmaraja was a descendant of Chamundaraya who set up the colossus at Belgola. Pictures of these two images and that of the colossus at Belgola are given in Epigraphia Indica Vol. VII to illustrate an article by Dr. Hultzsch.

The fourth place of Jaina antiquity is Humcha (Patti Pombucha of old inscriptions) Besides the usual bastis, this place contains a *matha* which is the seat of another Jaina Swami.

Devarasamudra the Capital of the Ballala (Hoysala) Kings, which is more familiarly known as Halebid, is situated twelve miles west of Banavar Railway-station on the S. M. R. line. This was once a famous place of pilgrimage with Jainas. After the conversion to Vaishnavaism of Bittideva (Vishnuvardhana) the place became one of secondary importance and has, a very fine basti which is still visited by numbers of pilgrims who go to visit Sravana Belgola.

Mudbidure, in South Canara, is another important Jaina place. The Jaina Structures of worship are unique in their style of architecture. They resemble the buildings of the northen Jaina temples. Wood plays an important part in these buildings. There are very fine specimens of wood carving in these temples.

Besides the temples, there is here a series of tombs of Jaina monks. They are also constructed in that peculiar style which Ferguson considers distinctly northern.

Coming now to the Tamil Districts, we find two Jaina centres of note near Tindivanam in the South Arcot District. The more famous of the two places is Sirramur. It is nine miles due west of Tindivanam and is almost midway between it and the famous fortress of Gingee. This little village is situated, in the characterestic Jaina fashion, on a craggy (hilly) tract. It contains a big Jaina temple dedicated to Parsvanatha and the other Tirthankaras. This temple seems to have suffered many reverses at the hands of the opponents of the Jaina faith; for, only the platform on which the temple is reared is very old, constructed of granite. The superstructure is all brick and chunam. The much damaged base of this temple contains some faint and half-erased Chola inscriptions. The temple gate is surmounted by a fine small gopuram which is recorded to have been built by a very recent Maharajah of Travancore. Sirramur is the headquarters of a Jaina Swami, who is the spiritual head of the Tamil Jainas. When I visited the place, a certain Lakshmisena Bhattaraka was the Swami; I now hear he is since no more and that a little boy has succeeded him. The temple received extensive repairs in the regime of the old Swami who utilised the bulk of his earnings for the purpose. The mutt has a small collection of manuscripts. Besides the temple, there are two or three spacious *chatrams* intended for the accomodation of pilgrims who visit the place annually on the occasion of the chief festival of the temple. Jainas form the bulk of the population of this village also. They do not appear to be prosperous and they support themselves by resorting to cultivation and other modes of manual labour. The Jainas do not at all compare favourably with their brethren of Belgola in cleanliness and other respects. There is a Roman Catholic church in its vicinity, busy proselytizing the Gentoos and establishing a small convert settlement.

Four miles to the southwest of Tindivanam is the second place mentioned above—Perumandur. It has three old Jaina Bastis with a few inscriptions of the Chola Kings here and there. The Jaina population here is small,

Tirumalai near Polur is also an important station; it is in fact one of the oldest Jaina settlements and has very valuable, old inscriptions which, it is a pity, have not been completely examined by the authorities employed for the purpose. The Jaina Swami of Sravana Belgola is almost invariably chosen from the Tamil Jainas of Tirumalai. This shows the ancient prestige of Tirumalai and the nature of the Belgola settlement.

About fifteen miles from Tirukovalur (Tirukkoilur) Railway station is situated the village Tirunarurikondai, another important Jaina centre. It is known as Jaina Tirupati. The temple of this place is located on the top of a small hill about 60 or 70 ft high. The temple is reached by a flight of broad and beautiful steps which led directly to the entrance gopuram. The temple is enclosed in a substantial prakara which is at present in a bad state of disrepair. To the north of this hill, there is a natural pond which supplies potable water to the village. The image of this temple is, in conformity with the old custom, carved in relief on a rock and represents Gommatesvara. Apart from this principal shrine, there is a later construction in the same temple and is dedicated to an earlier Tirthankara. This temple is a fairly old one. The great Rajaraja I, his son Rajendra Chola I, and Kulothunga I, among the Cholas and Sundara Pandya among the Pandyas figure in inscriptions as donees to the temple. It was of importance even in the days of the great Vijayenagara King Krishnadevaraya who has given rich grants to it. Whatever might have been its prosperity in times gone by, it is now almost in ruins. The two poor remnant families of Jainas are still faithfully clinging to the temple, carrying on the puja &c, with the rent they get from the few acres of land the temple is now the happy possessor of.

There is a tradition current among the Jainas of this village that Manikkavachakar the Saiva Saint, came here to destroy this temple and that, as he ascended the steps, his sight began gradually to fail till atlast he completly lost it as soon as he reached the topmost step. Then, the story goes, he prayed that his sight might be restored to him on condition that he interfered with the Jainas and their temples no more. This is purely the Jaina version of the tale and there is nothing to warrant the above either in the Saiva or in the Jaina works. The poor Jainas of this place also believe that a slab of stone with a badly damaged inscription on it, which is set up at the beginning of the steps proclaims the pitiable fate of Manikkavachakar ; in other words, that it is a Jayasthamba set up by the Jainas in honour of their victory over the Saivas. The saivas, of course, hold just the contrary view. But, after all, the fact is that the stone record gifts of land made by Sundara Pandya for the celebration of a festival in the temple in honour of his visit to it.

The next Jaina place of importance is Depangudi, a village four miles from Tiruvarur (Tiruvālur) Railway station. It has a big Jaina basti and is an important place of pilgrimage with the Tamil Jainas.

In Mannargudi there is a Jaina settlement with a small modern basti. There is in this place a street of twenty households, the members of which are all engaged in petty trades.

Similarly at Kammulattangudi, a suburb of Tanjore, there is also a Jaina settlement with a substantial temple of modern construction and a tank belonging to it, surrouding it, there are a dozen or more Jaina houses.

"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(BY K. VYASA RAO, B.A.)

(Concluded from page 479.)

Although such an ideal as this has been embodied in the Vedantic doctrines of the Hindus for centuries past, Ramkrishna Paramahamsa has a distinct individuality in the presentation of such an ideal, because believed the ideal he preached, not out of sight in a mountain fastness, but in the midst of the throbbing world. Nor did he detract from the full grandeur of that doctrine by claiming vulgar powers in the way of showing miracles. In two other respects also he has a broad outline of his own. He did not seek to account for differentiation by postulating Maya but said it had a deep meaning which cannot be fathomed. He would have said breaking the fetters is the problem of a man who is bound and not an inquiry into the origin of the fetters. In the next place, he does not allow holding of course that realisation of God is the transcendantal problem of human existence, that one conception of God is better or worse than another or that one form of worship is more or less effiacious than another, so long as in each the same intensity of faith is present. God knows, he says, the worship is for him and the only question is does it proceed from the fullness of the heart, from the overflow of devotion and faith? is idol worship, worshipping the idol or worshipping God? No body will worship a lamp post as such, but if you conceive it as God, you worship it, and through worship in any form and in any manner you ultimately realise God by *bhakti*. Such was the teaching of one who sought to realise God as Christians do, as Mohamodens do, as Hindus do and above ali as is given to á very few in an age, by surrendering the consciousness of self in the consciousness of God. This teaching he communicates with a wealth of parables of strking appropriateness, without a trace of bigotry in anything that he says, and with such deeprooted faith in all that he says that his sayings seem to appear as the very foliage of the tree of faith that has grown in him.

It is at the feet of such a man that Narandranath had sat, as an impressionable youth, full of the spirit of inquiry, at a period of life when the soul yearns to abandon itself for something great beyond the experience of others. As has been observed so often there is something in the time and stage of our lives when we come across a book or come under the influence of a man. Narandranath was not only of proper mettle to come under Ramakrishna Paramahamsa's influence, but he came under it at the proper time, before, as the great Master said, he had come under the influence of woman and gold. He used to compare Narandranath to the young of a bird by the name Homa, mentioned in the Vedas, which flying in the far off distance of the azure sky would lay its eggs in the open heavens. The eggs would be hatched in the course of their descent before reaching the earth and the young ones, lest they be destroyed by touching the ground from such a distance, would shoot up in the sky. Of such spirit should be made the spirit of renunciation, he used to say; and he found it in Narandranath; but that spirit of renunciation received its momentum from the teachings and the personality of the great guru.

The spirit of renunciation was ignited in him at a time of life when the fire once lighted would be proof against wind and rain. He had, besides, his own splendid powers of exposition, his no mean stock of learning, his own striking personality and above all that strong love of country which no philosophy could soften and which no garb of renunciation could conceal. He had his weakness no doubt for fame. Who at that age and with such a combination of qualities will not have? Is it a wonder that when he appeared at the Parliament of Religions, the words in the New Testament could not but suggest themselves as being specially applicable to him:—"the lightning cometh out of the East and shineth even unto the West" And is it a wonder also that, when he came back to India he felt strong enough to bring about an Indian Revival, that he spoke of the *geetha* as the Nazarene had spoken of the prophecies, that he spoke of making Brahmans of Pariahs as the Son of Man had spoken of the down-trodden as his own flock to be gathered by him, that he reviled his countrymen, not indeed as a generation of vipers, but as a generation of imbeciles; and preached to them "believe you are strong, you shall become strong." Between such a disciple and such a master there is all the difference between a radiant sheet of uprising flame and the soft all pervading breeze. Still, the flame is partly the evidence and partly the consequence of the breeze that plays upon it. The fact is, although Narandranath caught the spirit of renunciation from Ramakrishna Paramahamsa and although he was completely overcome by the fascination of the Vedanta as conceived and presented by his Master, still he widely, almost radically differed from his Master in the uses to which he put his renunciation and his Vedanta. He renounced the world as much for its unrealities as for being free and unencumbered in designing a great career consecrated in the service of his motherland;" "Revivalism" was the result of this noble ambition. He employed the doctrine of Vedanta as a potent lever in bringing about this revival and in raising the political status of his country. The Vedantic doctrine is, it is ignorance, it is want of faith in oneself that keeps one down; and he harped to his countrymen so long as you believe you are weak, you shall be weak; so long as you believe you are divided, you shall be divided.

Believe you *are* strong, believe you *are* united, 'believe you are invincible, you shall become strong, united, invincible. That is the spirit that runs through all his lectures and there is no question he has infused a great deal of national self-confidence. But the movement of Revivalism which he initiated was born with a seed of decay in it, as all such movements are in India. He wanted to bring about by "Revival" what the social reformers desired to achieve by social innovation. Reform pronounced as Revival may no doubt be the employment of a more flattening term, and in reaching the ears of an individual it takes no doubt the line of least resistance; but the difficulties in the path of both are the same, call the movement of re-adjustment by what name you will. It was this fact he failed to realise at the beginning, in the enthusiasm of youth and the buoyancy of success.

The effect is revivalism stands where he left it. That word alters no doubt our point of view, but whatever be the point of view from which you have to give up baby marriages and caste barriers, you have to give them up; and it is in the giving up the difficulty comes, and not in the point of view from which you desire to give them up. He, a *sanyasi* from youth, an idealist and a preacher, he had no sufficient experience of Hindu society, of its immobility and its deep laid structures and persuaded himself into the belief that the magic word "revival" from the lips of a graduate sanyasin would transform a society such as the Hindu society has been and is. He thought he could save the qualms of the orthodox section of it, and at the same time change the existing order; that if he only opposed the secularist reformers, the Hindu community, at any rate the educated and the vast number of admirers that thronged his lecture halls would accept reforms from one who wore the eccelisiastical costume and called reforms by the name of revival. In this he sadly miscalculated the forces of resistance he had to deal with and to this extent it seems to us, although it may appear a heresy to say so, that he failed to understand the genius of Hindu Society. Any how the fact remains that Revivalism has gone the way of all verbal make shifts and what now endures as a permanent factor is his righteous and indignant upbraiden of his countrymen for their being content to be what they are. These words of his have sunk deep in their hearts; and the application of the Vedanta to politics has caught like wild fire. Bengali politics has derived not a little of its nourishment of late from this fascinating application of the Vedanta. If to day Mr. Bepin Pal roars "it is *Maya, maya maya*", analysing the constituent factors of the British supremacy in India, he is only applying the method and phraseology of the Vedanta to politics. There are people in India who are so strongly inclined with the Vedanta that they again and again revert to the question "is the Vedanta false or is our weakness false?" The answer that suggests itself as often is, "no, the Vedanta is true, it is we who are false and weak" with them the feeling appear most is 'they who have the truth cannot be always in bondage" and they believe there is no truth higher than the Vedanta. On the side of religion, therefore the movement of revivalism has been more fruitful in giving a powerful impetus to the doctrines of the Vedanta, not as philosophical speculations, but as a dynamic force in society. Evidence of this has been forthcoming in the application of the Vedanta to politics and if through political aims and endeavours, social transformations are also effected! it will he but a repitition of some old chapters of Indian history. The greatness of man in himself asserted on the side of religion in passionate attachment of man to God has always led in history to far-reaching changes in the body politic and if there is to-day so much of what is known as the New Spirit it is, in some respects to the reflex action of the change on the side of religion. National upheavals begin from the centres of national life and in Indian life, religion is at its centre. The Vedanta, not in the pure heatless form of light as taught by Ramakrishna Paramahamsa, but in its applied form as handled by men who are primarly politicians, may very likely therefore possess formidable vitality yet. The fact almost seems to be howsoever high may be an idea it must first serve man in his mundane existence, even if it be an idea that goes against the grain of mundane existence.

However these indirect consequences may be, which are due to Ramakrishna Paramahamsa fulfilling one of the functions of great men in giving Vivekananda the momentum of his upward career in life, in the ivolution of great teachers of religion, Ramakrishna Paramahamsa seems to stand out as the heir of all those who have gone before him. If he is not as prominent as any of them, it is to the fact that he aimed at no social reconstruction, that he did not seek to displace one faith by another, that he claimed to bring neithar the scroll of immortality in which the names of the faithful will be entered nor the sword of everlasting destruction for those that followed him not. In the progress of religious thought the need for such prophets grows less and less until the highest stage is reached when God is preached not as Father of a particular tribe or race, or as Father of all tribes and races, but as the *only Reality* behind the phenomenal universe. There is no chance of such a teacher being crowned with the hallow of martyrdom. Take away the crucifixion of Christ from his life and take away the persecution of mahomet from his life, how much poorer will they not appear as preachers of their own gospel! Ramakrishna Paramahamsa cannot therefore shine on the firmament of prophets and teachers with the same refulgence as those who have borne the cross for the sake of their fellowmen. But he will be the pole-star to which all will have to look in crossing the ocean of life, small and unpretentious, even the same to all, the one reality as it were amidst the shifting movements of the orbs, by which one can keep his course safe and steady. That there have been others of the same mould in the land of his birth, does not take away from the fact that he is to us a great modern authority as strikingly original as any of his predecessors. We wonder whether all of them possessed the art of imperceptibly seducing the human mind to that remarkable extent to which he possessed it, so apt and so entertaining in the method of his teaching, as he was almost irresistible in the conclusions he drove home. The gospel of his Vedantic teachings imbedded in a wealth of Hindu legendry, is bound to inagurate on a broader scale than it has done already an era of liberalism in thought wedded to faith in God and faith in man, in the place of infidelism especially in religion and politics wedded to distrust and intolerance. Such a gospel as this is a national treasure trove and for a Hindu to deny it to himself will be to forego his heritage; while to all readers it will be as great a classic as they can lay hands on in the English language in the realm of religious thought.

VEDANTA WORK

Sister Avabhamia of America has started Vedanta work in Australian colonies and has been very successfully conducting the movement. She first landed in Sydney. She held classes for six months on meditation and breathing and then left for New Zealand and thence to Auckland where she established a centre. She then went to Christchurch an inland place of quite large dimentions, where there were many seekers after light. With great difficulty she formed a large class there and the "Vedanta Club" associated with it, is now working well, with the help of many sincere members.

From Christchurch she went to Dunedin. There she had the largest houses and there was great interest shown in her work and she formed a large centre which has been making steady progress. The last place she visited was Wellington and she succeeded, beyond her expectations, taking into consideration that Vedanta had never been heard of and it was looked upon as a "new teaching." Here also a centre has been organised on a satisfactory basis. After eleven months of travel she returned to Sydney, having finished her work of reorganisation he then went to Melborne, where also she did much good work. The people of the place are intelligent and sympathetic, and the work is full of promise.

NOTES and THOUGHTS.

Mr. K. Vyasa Rao's article on the Gospel of Sri Ramakrishna concludes in this issue. We are sorry to note that he has committed certain mistakes regarding facts about Sri Ramakrishna.

We intend to publish from next issue an interesting article on the early life of Swami Vivekananda hitherto unpublished.

* * *

Jnanam is all right, but there is the danger of its becoming dry intellectualism. Love is great and noble, but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony.—*Swami Vivekananda.*

* * *

" He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realise it. Colombus cherished a vision of another world, and he discovered it. Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it. Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it. Cherish your visions, cherish your ideals, cherish the mussic that stirs your heart, the beauty that forms in your mind, that loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environments ; of these if you but remain true to them, your world will at last be built."—*James Allen.*

Blessed are the pure in heart for they shall see God.
—*Bible.*

The pure in heart see Him in meditation. (Manduka III. I Khanda)

* * *

" When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom."
—*The Kybalion.*

" Where fall the footseps of the master, the ears of those ready for his teachings open wide."—*Ibid.*

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